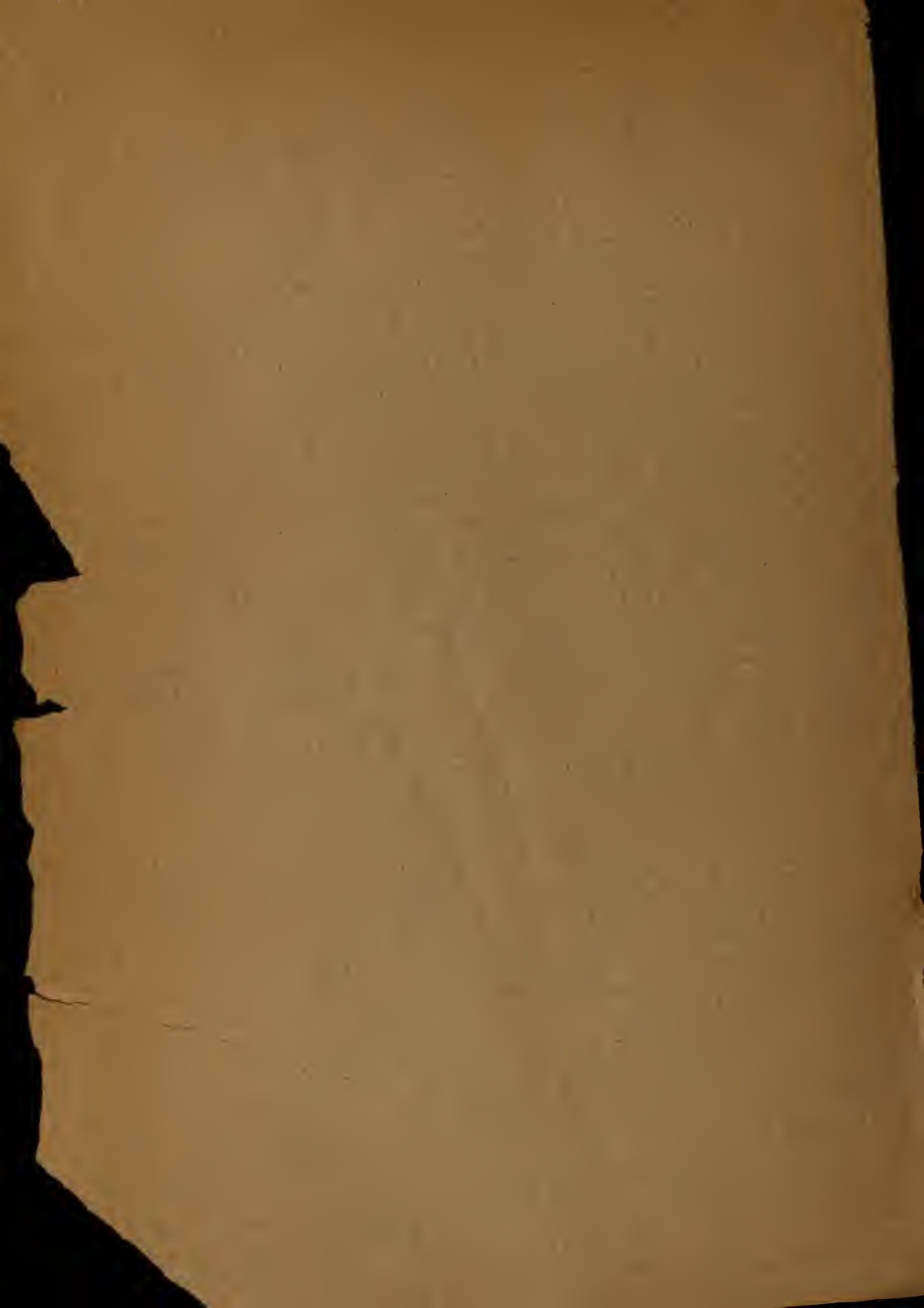


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THE
MISSIONARY HERALD.

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THE receipts for the month of February were an advance over those of the corresponding month in 1889 of about \$9,400, of which amount over \$3,000 was from donations. For the first six months of the financial year, the gain over the preceding year for the same period, from donations, was about \$23,600, from legacies, about \$59,243, a total advance of nearly \$83,000. Last year we reported the legacies for the first six months as much below the average; this year they are much above. What the remaining six months have in store from legacies cannot be foretold. The gain in donations is a hopeful indication of a purpose to respond, in some degree at least, to the pressing calls coming from our mission fields.

THE Prudential Committee, after consultation with the local committee at Minneapolis, has decided that it will be expedient to change the time of holding the next Annual Meeting of the Board from Tuesday, October 7, to Wednesday, October 8, beginning as usual at 3 P.M., and closing its official sessions Saturday forenoon, October 11. It is expected that missionary meetings will be held upon the succeeding Sabbath, which will be a grand field-day. By this arrangement persons attending the meetings, even from the far East, need not be absent from home more than one Sabbath, and can go and return without being obliged to spend a Sabbath on the way.

WE need make no apology for the amount of space given in this number to the communications from Japan relating to Dr. Neesima's death and the work he has accomplished. The circumstances are peculiar, as was the man. Many of the newspapers of Japan that have come to hand contain extended and appreciative notices of his life and work. *The Japan Mail* says of him: "His death will be sincerely deplored not only by his fellow-Christians, but by the public at large, as a distinct national loss."

THE recent elections at the Hawaiian Islands have not resulted satisfactorily to the better element of society there. The opposition to foreigners is strong, and is led by men of little or no principle, and while it is not believed that the reactionary element can succeed in overthrowing the present constitution or in giving unlimited power to the king, there is some anxiety in view of the present attitude of affairs. But difficulties more serious than these have been surmounted in the past, and we hope for, as well as pray for, a continued reign of law and order throughout Hawaii.

MOST of the letters received from Turkey during the last month have contained reports of religious quickening either at stations or out-stations. In the departments of "Letters from the Missions" on other pages will be found cheering reports from Erzurum, Erzingan, and Marsovan. A more recent letter from Mr. Christie says that at Marash one hundred persons have been examined for admission to the church, and that awakened interest is seen in all portions of the city. No less than six Societies of Christian Endeavor have been organized in connection with the churches of the place, and every Sabbath evening the students of the theological seminary conduct neighborhood prayer-meetings in about ten of the wards. Mr. Christie reports also that in a recent visit at Oorfa he was greatly cheered by the signs of progress which met him on every hand. Miss Henrietta West, though alone, is doing excellent work in that ancient city, and some one should go to her aid speedily.

A MAIL from the West Central African Mission reached Boston February 27. Mr. and Mrs. Cotton arrived at Bailundu November 30, having had a somewhat trying journey from Benguela. One of the difficulties always experienced in this inland journey is the crossing of streams, Mr. Cotton at one place having gone in up to his neck, and one boy allied to the party was drowned. It seems probable that Mr. and Mrs. Cotton will remain at Bailundu and not go to Bihé. They both express themselves as delighted with their prospects, and in fine health. Mr. Lee also, at Chisamba, speaks of the deep feeling of satisfaction he has in being at such an attractive place, which has come to seem very homelike to him. Mr. Currie reports that the chieftain who is the successor of Kopoko, on the announcement of the arrival of Mr. Lee, said: "It is good. My white man (Mr. Currie) has seen hardship. He has been all alone by himself. There was no one to speak his own language. Now his brother has come to help him. I am glad. This is their country. Let them build. When they have their houses they will then send for their women. It made pity to see him all alone. Now I rejoice." This friendliness of the chief is a point gained. Mr. and Mrs. Sanders were expected to arrive at Bailundu, on their way inland, on December 31.

If there are any among our readers who have been led by recent utterances in this country to think that Japan does not need the gospel of Jesus to thoroughly change its life, let them read carefully the letters from Messrs. Pettee and Buckley on another page. There are depths of corruption in all lands, even the most Christian lands, but it will be noticed that the corruptions of which these letters speak are in alliance with or unrebuked by the faiths which it is the fashion of some to assert are comparable with Christianity.

IN response to the request in our February number for copies of Edwards's works, a set of the first edition has been received from Rev. Samuel Hopkins Emery, of Taunton, Mass., and has already been forwarded to the library of the Collegiate and Theological Training Institute at Samokov, Bulgaria. *Standard* books of this sort are always gladly received for the libraries of mission colleges and seminaries.

IT will be remembered that the *Morning Star*, when she last came from Ponape to the Sandwich Islands, brought the crew of an American bark which had been wrecked on the island of Pozeat, Micronesia, not far from Ruk. As a result of inquiries made of the captain of the wrecked bark, W. H. Gooding, of Yarmouth, Maine, we learn that the natives of Pozeat took everything from the captain and his crew, leaving only shirt and trousers. Though treacherous, they on the whole treated the foreigners in their helpless condition as well as could be expected. These natives were finally persuaded to take Captain Gooding to Ruk in their canoes, where he met Mr. Snelling and Mr. Worth. The latter, with the mission boat, took Captain Gooding back to Pozeat for the rest of his crew. They then came to Ponape, where they were taken on board the *Morning Star* and brought to Honolulu. Captain Gooding sends us the following expression of his thanks to our missionaries in Micronesia and his estimate of the work they are doing: "On the whole, I saw many signs of reformation among the natives at Ruk and Mortlocks, and much greater change at Ponape; one sign of the change in the natives was their willingness to assist us without pay, and at Ponape they could not do enough for us and felt sorry when we left. I feel very grateful to Mr. Snelling and Mr. Worth for their kind treatment of myself and men while at Ruk; and also for their kindness in lending me their boat to go to Pozeat and Ponape, when they felt it was unsafe to be there without a boat; also, to Mr. Doane, at Ponape, and to Captain Garland and Mr. Priestly, the mate of the *Star*, whom I think to be the right men in the right place. I never knew much about missionary work, but I can testify that missionaries at the Micronesian Islands have been a great benefit to the natives and also to the world, and to them I owe my life." This is good testimony, surely, and will do to set over against the utterances of those who have seen little or nothing of mission work among savage tribes, but who talk disparagingly about it.

INCOMPLETE returns are given in the Japanese newspaper, *The Christian*, of the additions to the evangelical churches of the empire in the year 1889. So far as reported these additions numbered 3,100, while in the preceding year the number was 4,700. The report of the churches connected with the American Board has not yet been received.

JUST a hundred years ago, it was on March 2, 1790, that the first number of the missionary magazine, entitled *The Periodical Accounts Relating to the Missions of the Church of the United Brethren Established among the Heathen*, was issued in London. This makes it the oldest of the missionary periodicals now in existence. The *Missionary Herald*, which is the oldest magazine of the sort in America, and only thirteen years younger than the *Periodical Accounts*, heartily joins in the congratulations which will be extended to the Moravian magazine on its centennial. It is a striking fact that three of its five editors, including its first and its present editor, have been members of the La Trobe family. We always read the *Periodical Accounts* with interest, finding within its pages the reflection of the gentle yet earnest piety and missionary enthusiasm which characterize the Moravian Church. Our best wishes go out to the magazine as it enters upon its second century.

WE find in *The Japan Mail* for January 25 an epitome of an article in the *Hochi Shimbun*, which the *Mail* calls "a leading Japanese newspaper." The religious position of this vernacular newspaper is indicated by the fact that it calls upon Buddhists to bestir themselves at this crisis in behalf of their faith. But it says, according to the report contained in the *Mail*: "There is nothing striking about the number of converts added each year to the roll of Japanese Christians or about the increase of the propagandists' ministrations. But, on the other hand, the foreign faith advances surely and steadily, planting its feet firmly as it goes, and never retrograding for an instant. Those who estimate its development by the results attained in a week or a day can form no true idea. They must watch it for half a year or more, and they will then discover that what it lacks in speed it gains in stability." As an illustration of the influence which Christianity is exerting in Japan, the *Hochi Shimbun* presents the fact that it is this influence which has led to a discussion in an entirely new spirit of the question as to licensing vice, so that in some local assemblies a majority was obtained by the anti-license party. This paper recognizes the beautiful effects of Christianity in purifying customs, raising the moral standard and improving the tone of society, and it also makes allusion to the results of Christianity in female education and improving the position of Japanese women. "In short," says the *Hochi Shimbun*, "that Christianity will ultimately attain to power by gradual and steady accumulation of merits is a fact of which we are convinced by long observation. If it progresses at this present rate, its future is assured."

A TELEGRAM from Zanzibar of March 7 confirms the rumor which had previously been current that Mwanga had succeeded in reëstablishing himself as king of Uganda. It is stated that he has proclaimed himself a Christian, and that the power of the Arabs is completely overthrown, Christian men, either Protestants or Roman Catholics, being now in authority. Mwanga's Christianity is doubtless altogether of the nominal sort, yet he has had convincing evidence of the selfishness and wickedness of the Arabs, and of the faithfulness of the Christians, and it is but reasonable that he should trust the latter rather than the former. The fact that Mr. Mackay is there as counselor, a man of unusual energy and clear head, inspires the hope that the government in Uganda will be conducted in a fairly Christian way.

THOSE who are seeking methods for giving variety to the Missionary Concert may obtain an exercise on "China's Millions" by sending 10 cents to Mrs. A. L. Calder, No. 114 Dearborn Street, Chicago. Accompanying the exercise are sixteen slips, to be read by as many persons, the object being to set forth in a striking way the vastness of the Chinese Empire, the immense population within its eighteen provinces, and the need there is of Christian preachers.

TIDINGS have just come of the death of Rev. John Hanaloo, who for twelve years has been one of the native Protestant pastors at the leper settlement on Molokai, Hawaii Islands. He was an old man, having been a child when the missionaries first landed on Hawaii. After many years spent in business avocations, he was ordained and entered the ministry. In 1877 he left his pastorate

that he might accompany his leper wife to Kalawao, on the island of Molokai, where he has since rendered good service among the lepers. He is spoken of as a bright, interesting man, of sweet temper and thoroughly good. He was cleanly in his habits and pure in his life, and though ministering to the lepers in kindest ways, he never contracted the disease, as no one need to do who uses proper care. In this respect he forms a striking contrast to Father Damien, who ministered to the Roman Catholics on the same island. Mr. Hanaloa's services and his devotion will not be heralded throughout the world as Father Damien's have been, but there are many who would much prefer to have his record than that of the now famous priest.

REV. H. GRATTAN GUINNESS, D.D., of London, whose work in establishing missionary enterprises, especially in Africa, is well known, has recently visited Boston, and has greatly interested many friends in his proposal that a new and vigorous effort should be made to enter the Soudan, a region hitherto entirely neglected, where Mohammedanism presents its boldest front and is winning its greatest victories. The area is vast, the door wide open. May God move upon the hearts of his people so that they may enter in and take possession in His name!

A YOUNG minister from the West, who has applied to be sent out to the foreign field, in giving his reason for his application, writes: "I believe that the Spirit has shown me that I can best use my strength where it is most needed. I desire most earnestly to preach the gospel in the regions beyond, and not to build on another man's line of things made ready to my hand. I do not feel safe in preaching to a church (as I did last year) where there were six other applicants when I was called, while the heart-rending appeals for help are ringing in my heart from our Lord's servants abroad."

The British Weekly has just printed a chapter which was omitted from the autobiography of Rev. J. G. Paton, relating to the Kanaka labor traffic in the South Seas. It is a sorrowful story of the cruelties which result from the greed of men. This labor traffic has come into existence because of the need of workmen on the plantations of Australia. Vessels are sent to the various islands of the Pacific under pretence of entering into a contract for labor with the natives for a period of three or more years. These natives understand little or nothing about where they are going or the nature of the promises made, and are practically sold into slavery. On their arrival their labor is auctioned off to the highest bidder, and there is no one to see that the contract is fulfilled. If the man or woman die from overwork, so much the better for the planter, inasmuch as he has neither to pay his laborer nor return him. The details, as given by Mr. Paton, are sickening, and he seriously affirms that not less than one third of the entire population of the islands has been swept away during twenty years, and included in that one third are the young and healthy. Laws have been passed to regulate this traffic, but such is its nature that it cannot be *regulated*; it must be suppressed. The testimony which Mr. Paton gives, from the report of the Royal Commission and from British officers and planters, is convincing as to the necessity of such suppression.

L'Afrique Explorée for February has an extract from the *Revue Française*, which has received from a Zanzibar correspondent an account of a recent occurrence in Eastern Africa. "Do you wish," asks the correspondent, "that I should give you a sample of Mohammedan civilization?" He then proceeds to tell of a caravan of 300 Mohammedans which went two years ago into the interior for *trade*, buying and killing a slave as they set out, in order to sprinkle their path with blood before they should go among *infidels*. They secured, by attacking the natives at Kavirondo, near Victoria Nyanza, 100 tusks of ivory and 200 young women. But in returning across the Masai country, water and food became scarce. These slaves delayed the march, besides consuming the food. In one night the traders massacred all the 200 women. The leaders themselves told the fact to the writer merely to give an idea of the great amount of property they had lost. They went to the mosque to obtain absolution for having eaten rats from necessity, but the idea never occurred to them to ask pardon of God for this frightful crime. "Why should they? Were not the women infidels?"

THE following facts, taken from *The Cape Argus*, show the height to which the gold fever has risen among English financiers, in view of the mineral riches of South Africa. In the single month of October, 1889, thirty-seven new companies were formed in London for the opening of mines in Africa. Their capital varies from £3,000 to £600,000; some are for the Transvaal, others for Swaziland, Matabele-land, and Mashonaland. The excitement began in 1886, when there were only a dozen such companies in London and the largest capital did not exceed £136,000. The following year there were twenty-one. In 1888 there were forty-two, their capital rising to millions, and in 1889 there were a hundred, the capital mounting still higher; that of The African Association is £2,000,000. "Some of these companies are honorable and solid, but they can be counted on the fingers," says *The Cape Argus*.

THE fearful hold which the opium habit has upon the people of China is shown by an incident mentioned by Miss Geraldine Guinness, who writes from her home in Central China. Hearing a sound of distress in the courtyard, she found there a little girl ten years old very sick, the cause of whose sickness was not apparent, and one which would have been unthought of in England. It turned out that the child had been in the habit of smoking opium, using a neighbor's pipe, and this child's little sister, only seven years old, was also found to be addicted to the habit. The poor, distressed mother said that she was so busy she could not attend to them, and that "they cannot be kept away from the opium pipe." What will become of China when her children are given over to this vice?

ONE of the missionary ladies in Japan, having her home at Kumamoto, has been at home but eight weeks during the past twelve months. The rest of the time, aside from vacation, has been spent in work for women in the various cities and towns of Kiushiu. Opportunities for woman's work in Japan are opening wonderfully, and are vigorously entered by the missionaries now on the ground. But what are they amid so many?

“THE end of the geographical feat is the beginning of the missionary enterprise.” So said Livingstone in reference to his own plans, and so it has proved in connection with the discoveries of Mr. Stanley. His first expedition resulted in the opening of Uganda to the Church Missionary Society, and of Lake Tanganyika to the London Society, and subsequently his passage of the Congo prepared the way for not less than half a dozen missionary societies to enter into that formerly unknown region. Shall not his last crossing of the continent start some new missionary expedition for the redemption of Africa?

THE fanatical revival of Hinduism to which we have had occasion to allude in several recent issues is far from being a discouraging sign to many missionaries in India. Rev. Dr. Jacob Chamberlain takes up a parable from his experience with two cobras which he discovered in a hole near his house. When his pistol-shots did not hit the vipers they were very quiet, but “when the bullets began to pierce their coils, how those cobras squirmed!” The contortions of the reptiles were the clearest evidence that they were seriously, if not mortally, wounded. And so Dr. Chamberlain says of the present antagonistic Hinduism: “Sneering indifference is past. The contest waxes hot. The wild, unreasoning *striking back* tells of mortal wounds inflicted; presages victory for our Immanuel Captain, if we wisely, ceaselessly, zealously press the conflict.”

MONEY for benevolent purposes can ordinarily be secured if there is a heart to give it. A story comes from one of the Society Islands, Porapora, that the native converts, having absolutely no money to give, while they were intensely desirous of making an offering, their native pastor advised them to pray about it. This they did, and very soon certain traders came, offering to buy *beche-de-mer*, a sea slug found in large quantities on the reefs, and regarded as a great delicacy by the Chinese. Every able-bodied person turned out to collect these slugs, and those who could not go to the reef remained on shore to attend to the drying process, and in a short time several tons of the article were ready. The result was a contribution of \$840, making an average of three quarters of a dollar for every man, woman, and child in Porapora. This money was sent to the London Missionary Society.

THE testimony of plain, common-sense deacons, in reply to inquiries from the Missionary Rooms as to the qualifications of young men as missionary candidates, is oftentimes exceedingly discriminating. Here is one which may be useful to more than one missionary candidate, possibly also to ministers, and occasionally even to deacons. “We consider him an earnest-working Christian and much devoted to his work. His greatest fault, or at least the one that troubles me most, is that he don’t seem to know when to stop when he gets to talking. That is not my idea of a successful worker, but I hope he will outgrow that. If he don’t, I am afraid it will be a drawback to his success.” The impossibility of speaking in the language of the people, when the young missionary arrives at his destination, may relieve the natives in this direction, at least for a few months; but it is a timely hint given by the good deacon, and worthy of consideration both at home and abroad.

TWO NATIVE LABORERS IN NORTH CHINA.

BY MISS LIZZIE B. PIERSON, OF PAO-TING-FU.

THE Chinese photographer enables the readers of the *Missionary Herald* to look upon the faces of two earnest Christian workers at the mission station of Pao-ting-fu, North China. At your right sits Mêng Ch'ang Ch'un, now Pastor Mêng; and at the left is Chang Hs'un T'ung, now principal assistant in the medical work there. A brief sketch of these two young men, much younger than you may judge from the photo-engraving, may be acceptable to those friends in America who have helped to fit them for work among their own people.



CHANG HS'UN T'UNG AND MENG CH'ANG CH'UN, OF NORTH CHINA.

On mission ground the term *pastor* is restored to its original meaning of *shepherd*. Mêng Ch'ang Ch'un has the honor of being the first native in the North China Mission to be set apart to this office. In July last, just before his own faithful Pastor Pierson withdrew for needed rest, messages were sent to each of the other six stations of the mission, inviting missionaries and natives to convene in a council for his ordination. The traveling expenses of these delegates and other expenses of the council were all borne by the native church. A peculiar dignity attended this evidence of churchly strength, and reacted in blessing.

The day of the ordination, August 19, 1889, marked an important era at Pao-ting-fu. The chapel, formerly three rooms of an old inn, with its brick floor,

paper and lattice windows, and its gray walls hung with scrolls inscribed with the Lord's Prayer, was packed to its utmost, and the audience overflowed into the yard. Nineteen missionaries and native Christians from other stations assembled with the native church and its own missionaries, while God's blessing was invoked and the solemn charges given to pastor and people, hands laid on, and, for the first time, one of their own number became their acknowledged "shepherd." In the words of the missionary who had been Mr. Mêng's pastor, "The Lord was with us, and all felt that the service was prompted from and recorded on high. The young pastor is unusually well fitted for his high office. A hopeful, courageous, strong nature, deeply permeated by a thorough consecration of all that he has and is; a good education and much practice in the duties of the pastor, and withal a peculiar level-headedness and breadth of grasp, — all fit him for the post. But may the dear friends in America be mindful 'to speak to the Holy Spirit' in his behalf. They may thus bring upon him a blessing of increased strength which shall perhaps equal the sending of another man into the field."

Last year Mêng was twenty-six years old, having graduated from the excellent mission school at Tung-cho two years before. He commenced the course of studies at Tung-cho at the age of fifteen, where he invariably acquitted himself handsomely in scholarship and deportment. His summer vacations were spent in teaching and singing the "old, old story" in Pao-ting-fu and among the villages. Though born into a heathen home, the sunlight of God's truth opened the hearts of his parents while he was still a lad. The gospel they received dissipated the darkness, remodeled the family, and controlled the thought and purpose of the household. The parents have both died in the faith, after valued service for the Master. My pen utterly fails to describe the father, good Brother Mêng! in his beautiful, pure, unselfish life — as it was known among the increasing band of Christians, to the few missionaries, and among those, old and young, whom he constantly sought to win to the Saviour. His mantle rests on the son Ch'ang Ch'un, and on a younger son, who expects to take his place among the workers at Pao-ting-fu this year.

Chang Hs'un T'ung, the other person in the picture, aged twenty-three, is also one of the privileged boys of China, and has had many advantages of Christian instruction at Tung-cho and at Pao-ting-fu. Tendency to consumption prevented his close application to books at first, but now, with health restored, he has entered an important sphere of usefulness, as the faithful assistant in the medical work of the station. Much with the sick, he has many opportunities for telling of the Great Physician, and thus his own Christian life has deepened and strengthened. He is one of the band of Christians who are always ready to walk off on Saturday afternoons to neighboring villages, there to hold services on the Sabbath with the dozen or more Christians who may assemble.

Do not fail to pray that the Holy Spirit may guide these young men in earnest, devoted labor for the souls and bodies of their countrymen. And will not you, Christian workers of America, gird on your sandals and go over to the fields where the harvest is ripening, to aid in preparing for service more of these able and willing Chinese, like Pastor Mêng and Doctor Chang? It is labor of love for a blest eternity.

A CHURCH BUILDING FOR PERA, CONSTANTINOPLE.

WE desire to call special attention to a strong appeal which comes from Constantinople. The evangelical communities of this city, the centre of some of the most interesting missionary work of the Board in the Turkish Empire, after more than forty years of waiting, have resolved to arise and build a church edifice in Pera suited to the needs of that important district of Constantinople. The Armenian and Greek congregations of Pera for years have worshiped in rented rooms or chapels of the foreign embassies, courteously loaned to them for this service, having the use of these chapels simply for the hour of service, and being often literally without a place for Sunday-school or prayer-meeting. And now they are obliged to seek shelter elsewhere. The call to build is urgent, for the housing and growth of these churches, and for the proper influence of this work upon the city and the empire at large. Robert College on the Bosphorus, the College for Girls in Scutari, and the Bible-house in Stamboul visibly and impressively represent the educational and publishing work at the capital; but its church work has as yet no such noble memorial to greet the eye.

These communities comprise but few men of wealth, and the cost of a modest church edifice, including the purchase of a site, is quite beyond their means. A joint committee of native brethren and missionaries have made a canvass for funds in Constantinople and have secured reliable pledges for \$11,000, five twelfths of the whole sum required. The unwonted unity of feeling and hearty self-denial thus expressed are among the most cheering features of the movement. This committee, with the cordial endorsement of all the missionaries resident in Constantinople, appeal to the American Board and the friends of missions in this country for \$15,400, the remainder of the sum required to complete the building and set these churches in the heart of the Turkish capital fairly on their feet for Christian work.

The Prudential Committee, having carefully considered the whole matter, cordially approve the request, and make a special appeal in behalf of this important enterprise. It is the understanding that the gifts which pass through the Board for this purpose shall meet the last bills, and secure the completion of the building proposed. Is not here a rare opportunity to apply some of the ample means which God has put into so many hands to high and enduring ends? It is expected that the whole sum required, perhaps the greater part in a few large gifts, will be provided without drawing in the least upon the resources of the Board for its regular work.

 MISS CATHERINE S. SCUDDER.

IN October last Miss Scudder, of the Northern Japan Mission, reached California, having been compelled to leave her loved work on account of serious illness. It is our painful duty to announce her death, which occurred February 14, at Pasadena, California, where she had found a resting-place for a few months. She was born in 1851, at Madras, India, where her father, Rev. Dr. Henry M. Scudder, was then a missionary. Her early years were spent on mis-

sonary ground. But on her father's return to the United States she found her home with him in California, where she received her education, largely in connection with Mills Seminary. Uniting with the church when but twelve years of age, she has ever since witnessed a good confession. In offering herself, in 1884, for missionary service in Japan, she said in respect to the evidences of her faith, "I want no more convincing proof of Christianity than what the Lord Jesus has been and is to me." Among the testimonials received at that time as to her fitness for missionary service was one from the head of the Woman's Union Missionary Society, who said of her, "I have never known a more exalted character. With deep piety and rare self-sacrifice, a bright, sunny disposition, and a readiness to accommodate herself to untoward circumstances, she presents a combination of powers for good rarely to be met." This testimony was confirmed by her life during the five years she was in Japan. Her labors were arduous and most helpful. When compelled to leave her work, with her parents and brother, the church at Niigata sent a letter to the American Board thanking it "for the invaluable gift of the Scudders to us, which we cannot forget, and we would keep it to the kingdom of heaven." Into that kingdom she has now entered.

The last weeks of her life were full of peace. Recognizing from the first the seriousness of her disease, and ready to go, she yet faithfully sought every means for recovery. Her brother, Dr. Doremus Scudder, writes from Pasadena since her death: "Few have striven for life with such conscientious determination as she did during all the months of her stay here. Indeed, the exercise of her will in the direction of recovery was at times almost painful to witness, and when at last a sudden exacerbation of her malady brought her face to face with death, and I told her that she might be called at any moment, I shall never forget the expressions of relief and joy that were mirrored on her countenance and escaped from her lips at the thought that the battle was over and she need struggle no more. She had fought a good fight in the physical realm; it was a part of that completeness of life that characterized her whole spiritual nature, and as such belonged not only to the physical but also to the spiritual." There are many to feel this death as a personal loss, none more so than some for whom she labored in Japan. And there are multitudes in widely separated portions of the earth, in India, in Japan, and in the United States, both east and west, who will sympathize deeply with the sorrowing parents and other kindred upon whom the blow falls most heavily.

ROMANISM IN PAPAL AND PROTESTANT LANDS.

BY SECRETARY N. G. CLARK, D.D.

A FEW months since, the attention of the American public was turned to the high-sounding professions concerning religious liberty on the part of the Roman Catholic Congress at Baltimore. If we were to accept the eloquent words of some of the orators on that occasion, and the courteous acknowledgments of eminent Roman ecclesiastics in their expressions of thanks to representatives

of the government, we should suppose that entire religious freedom was not only enjoyed by the Roman Catholics in this country, but that it was one of the standing doctrines held by the Catholic Church the world over. These high-sounding phrases could not altogether prevent thoughtful men from recalling the days of the Inquisition in Spain, the revocation of the Edict of Nantes, the *dragonnades* that swept Protestantism so largely from the south of France, and drove thousands and tens of thousands of Huguenots into adjacent countries, and some also to these United States. Nor can the readers of Motley's Dutch Republic forget the atrocities of Alva and his associates, nor the atrocities perpetrated in the name of religion under Bloody Mary in England.

It may not be quite generous, however, to go back so far, and the offences against civil and religious freedom of former centuries may be left among the things of the past, and we be asked to believe in the entire absence of any such thought or purpose on the part of the Roman hierarchy of the present day. Yet there are some quite stubborn facts that meet us in our missionary experiences in Spain, Austria, and in Mexico. In Austria, for example, the law forbids the attendance at Protestant meetings of all children between the years of seven and fourteen who have been baptized into the Roman Catholic faith. The Catholic Church claims them as hers, and the laws of the country give the religious instruction of all baptized children into the hands of the accredited ministers of the religion in which the child was baptized, especially if it happens to be the Roman Catholic faith. As nearly all of those who are connected with the mission churches known in Bohemia as "Free Reformed Churches" have had most of their children baptized in the Roman Catholic Church, this law is especially burdensome to Protestant believers, and a strict interpretation of Austrian law forbids even the presence of these children at the daily devotions of their parents.

Again, public meetings are not allowed except by tickets. There are no meetings allowed except as the persons attending have cards of invitation. In the eyes of the law, public meetings for evangelical worship are prohibited. The only liberty allowed to any of the unrecognized sects, among which are included our mission churches, is that of "house worship," and the privilege of inviting a few friends and neighbors. Those who have religious services in their own houses usually distribute cards of invitation certifying that on certain days of the week they will have house worship, and the receiver of the card is invited to attend. The following is a copy of one of these cards:—

Visitors bring invitations with them.

You and your household are respectfully invited (except children going to school) to private house worship, which will be held, God willing, the twentieth of June, and then every Sunday at 10 o'clock A.M. and at three o'clock P.M., also on Wednesday evening at 7 o'clock, in my house on Rust Street, No. 5. (Signature here.)

On the bottom and sides of this card are found the following texts:—

What shall I do to be saved?

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — Acts 16: 31.

What is a man profited if he shall gain the whole world and lose his own soul? — Matt.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. — John 6: 37.

These cards are used widely to present important religious truths, even should the persons receiving them not be disposed to attend service.

The last restriction on the freedom of worship has not been put in force generally as yet, but has been proclaimed at a few places, evidently with the intention of enforcing it generally, should it be found practicable to do so. It is this: To forbid the attendance on worship, even by ticket, of all who are not already professed believers in Christ. This will practically keep from attendance all who have not yet become interested in the gospel, and professed a hearty acceptance of evangelical views. Thus, little by little, under forms of law, religious freedom is restricted and wellnigh destroyed. In Austria no church edifice can be erected and consecrated for evangelical worship. It is only by the erection of a house large enough to include a hall which may be used for worship, besides its use for domestic purposes, that a building for religious services can be secured.

In Mexico, notwithstanding the fact that religious liberty is authorized by the constitution of the country, a bigoted and artful priesthood have many times excited mobs to violence, leading to the destruction of the property of Protestants, and attended in some instances with the loss of life. Quite a number of Protestant missionaries, and natives also, have been ruthlessly murdered during the last twenty years, and more or less of violence is reported every year. Within a few weeks the report has come of an outbreak of fanaticism in a village a few miles from Guadalajara. An interesting work had been developed in this village during the last two years, and fifteen persons or more had made confession of their faith in Christ, and though no church had been formally organized, in view of the interest awakened in the village it was thought well to observe a Christmas festival. This was done with marked effect, and the exercises passed off delightfully. The children had an exercise called "The Glory of the Christ," and there were songs and recitations in English and Spanish, accompanied by an earnest address from the missionary. A large company was present, about seventy being seated, with an orderly crowd about the doors. Some of the principal residents were present and professed great interest in the proceedings. Much was anticipated from the service as a means of awakening the people and acquainting them with the kind of work that was being done in the name of Christ among them.

Three days later the scene changed. The sweet Christian spirit and joy of the Christmas festival were changed to fear and sadness. The parish priest, alarmed at the progress evangelical sentiment was making, denounced the whole affair in most passionate terms, and called upon his people to extirpate the heretics, sparing neither money nor life to accomplish this object. Attempts were made to burn down the dwellings of the Protestants. Failing of this, doors were broken in and furniture destroyed, and thirty or more persons in sympathy with evangelical views fled at the peril of their lives. It is but just to the civil authorities to say that, after some delay, one man was arrested for having taken part in the outrages, and the priest has been admonished. This, however, did

not prevent an assault of the gravest character on the person of a native evangelist, a few days later, by a body of men armed and masked so as to conceal their identity.

Such is Romanism in this nineteenth century where it has power to manifest itself freely in opposition to evangelical truth.

MR. NEESIMA'S WORK IN THE DOSHISHA AND IN THE CHURCHES OF JAPAN.

BY REV. DWIGHT W. LEARNED, PH.D., OF KYOTO.

[By vote of the Japan Mission, papers have been forwarded to us relating to the life of Dr. Neesima and his connection with educational and evangelical work in Japan, with an account of his death and the funeral services which followed. The story of his life varies in no point from that given in our last number, but adds one or two interesting particulars. It seems that when summoned by the Japanese Embassy, on its arrival in the United States in 1871, to act as its interpreter, Mr. Neesima replied that he was an outlaw from his country and was subject to no ruler save the King of kings, and that thereupon he received formal pardon for leaving his country. We also learn that, at the Annual Meeting of the Board at Rutland in 1874, Mr. Neesima had prepared a farewell speech, but after spending the night in wrestling prayer, like Jacob, he threw away his notes and made that impassioned appeal which drew out the gifts of those present for the foundation of the Doshisha.]

MR. NEESIMA AS TEACHER.

IN the early years of the school Mr. Neesima did regular daily work in the classroom, and, like the rest of us, he had to turn his hand to a variety of subjects. For example, he was our first teacher of natural philosophy, for which he had made preparation while in Germany by procuring a good collection of charts. But his chief work as a teacher was in the theological classes, where he taught the Gospels for several years. He was especially interested in the harmony of the Gospels, and at one time had some thought of preparing a harmony in Japanese. It so happened that a Japanese version of the harmony of the Gospels was being used in the school for the first time at the time of his death. After a few years, Mr. Neesima was obliged to give up teaching, owing to his ill-health and the pressure of other cares.

MR. NEESIMA AS PREACHER.

The Second Church of Kyōto, which was afterwards changed into the Doshisha church, was organized in the little Japanese house where Mr. Neesima was then living, in December, 1876, and continued to meet in his house until a church building was erected in 1881. For several years the preaching in this church was done by the teachers in rotation, and Mr. Neesima not only took his regular turn, but for some time took a double share, preaching every month while others preached only once in two months. Afterwards, at the request of the faculty, he took for a time the entire charge of the work of preaching in the school, but was not long able to carry this burden, and during the last two years his health did not allow him to preach at all. As a preacher he was always most acceptable to the school, but he felt keenly the responsibility of the work and made no light task of it.

MR. NEESIMA AS HEAD OF THE SCHOOL.

It was in this position that his chief work was done. While it is an error to speak of the institution, as some have done, as "Mr. Neesima's school," it is certain that for more than fourteen years, from the time of its foundation until his death, Mr. Neesima was the head and representative of the whole institution, and until quite recently there was no real board of trustees to share the responsibility with him. As president of the school, Mr. Neesima had to act for it in all its relations with the government, and for many years he did all this work in person. At the beginning there were almost countless conferences to be held with the officials, in order to get permission to open the school, and then again to get permission to employ the first foreign teacher, and then yet again to get permission to employ two more foreign teachers. After this had been accomplished and the way seemed to be clear for the school to go on, there still arose continual occasions for Mr. Neesima to wait upon the officials in regard to the school, and such occasions truly called for him to "wait," and demanded a supply of patience not much inferior to Job's.

After the school had been in operation a little more than three years, it met one of its most perilous crises. There were then only two foreign teachers in the school, and permission to employ a third had just been refused after long delay, when the time came to apply for the renewal of the permission to employ one of these two. There was only too much reason to fear that this also would be refused, and that thus the school would be left with only one foreign teacher, who in turn would be driven out as soon as his term expired. So far as can be seen, nothing but Mr. Neesima's influence with the government prevented this. He went to Tōkyō, and through his friendship with Mr. Mori, who was then in the foreign office, he ascertained the exact position of affairs; by a bold movement he induced the local government to send on the application, which it had quietly shelved in Kyōto, and with the help of Mr. Mori he obtained the granting of the desired permission. The strength of his influence with the government was shown so decidedly on this occasion that afterwards there was no difficulty in getting permission to employ all the teachers needed.

In his relations with the teachers, Japanese and foreign, Mr. Neesima always showed the perfection of courtesy. He never had the slightest desire to interfere with any one's work, or to impose his own will on any one. At any time when there was any danger of a misunderstanding between the two nationalities, Mr. Neesima's position was always that of a mediator, taking neither the one side nor the other, but seeking to bring all to a common understanding and to a complete harmony. It was largely owing to him that a faculty composed in part of foreigners and in part of high-spirited Japanese has worked together with so very great concord and such complete coöperation.

Towards the students Mr. Neesima's attitude was that of a father or elder brother rather than that of a principal or master. No one could ever possibly doubt his warm, self-denying love for all the pupils. He could not bear to treat them with sternness or to govern them with rules. His attitude towards them was well illustrated by his treatment of a rebellious spirit which arose in the

school at one time many years ago. He declared with deep emotion that this spirit of rebellion was a proof that his government of the school was in some way defective and that he himself deserved punishment. Whether Mr. Neesima would have made a successful executive head of an ordinary school may perhaps be doubtful, but there can be no doubt that he was exactly fitted for the place which he had to fill here. His position was somewhat like that of a constitutional king, who entrusts most of the details of administration to his ministers, but who is the centre of the loyalty and patriotism of the whole nation, one who stands above all party or sectional strife and commands the unfaltering confidence and reverence of all. So Mr. Neesima, even in the last years of his life, when he had almost nothing at all to do with the actual work of the school, was a great power in the whole institution. Trustees, teachers, graduates, and pupils all had the most unbounded confidence in his unselfishness, and all worked for the school, or worked in it, with the more zeal because he was at the head of it. The influence of his character over the students can hardly be overestimated, and it is an influence that will continue and abide although he is no longer here in bodily presence.

As to the progress of the school under his lead, he lived to see it grow from seven pupils to seven hundred, from two dingy hired rooms to a score of buildings, and from being an object of contempt and ridicule to a position of national influence and reputation, not to speak of the Girls' School and Nurses' Training School established under the same management.

Mr. Neesima had an intense desire to enlarge the school into a university, by establishing graduate departments where young men might prepare for work in science, law, medicine, etc., as well as in theology. The last years of his life were devoted, so far as health permitted, and even beyond his strength, to the work of raising funds for these university courses. In this he secured the sympathy and substantial assistance of leading statesmen and men of business, and it was in the midst of this work that he ended his life. He fell, as he himself expressed it, on the field of battle. Though he did not live to see this work accomplished, it will be carried on by his fellow-workers. Already the generous gift of a citizen of New London, Connecticut, had provided the means for the early opening of the department of science, and with the Japanese funds now raised or pledged it is expected that the department of economics and law will be opened in the near future.

MR. NEESIMA AND THE CHURCHES.

Although Mr. Neesima felt that he was specially called by God to work for Christian education, he was far indeed from disparaging direct evangelistic work. He had an intense desire to see this carried on with all possible energy, and he himself preached the gospel wherever he went. While he was absent for a vacation in America his letters showed how strongly the care of the churches weighed upon him, how full his heart was of plans for the extension of the evangelistic work. It was just the same in the closing weeks of his life. Amid bodily weakness and pain he was busy with thoughts and plans for the extension of the direct Christian work, for the occupation of new centres of effort, and for the more efficient reorganization of the missionary operations of the churches.

Finally, I quote a few of Mr. Neesima's own words in regard to his hopes and purposes: "We seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellowmen. This we are convinced can only be accomplished by the living and powerful principles of Christianity, and therefore we adopt those principles as the unchangeable foundation of our educational work, and devote our energies to their realization."

THE DEATH AND FUNERAL SERVICES OF DR. J. H. NEESIMA.

BY REV. M. L. GORDON, D.D., OF KYŌTO.

IN October, 1889, Mr. Neesima went to Tōkyō that he might work among the leading men of the capital for the further endowment of the university. He planned to be gone only a few weeks, but just at that time the attempted assassination of Count Okuma, the Minister for Foreign Affairs, and the unsettled condition of political affairs which followed made extended effort for the university impossible. Hence he went for a week or two to Maebashi, seventy-five miles in the interior. Here he unfortunately took a severe cold and was compelled to return to Tōkyō in a very weak condition. Soon, however, he was at work again, and succeeded in greatly interesting Count Matsugata, Minister for the Treasury, in the school. This effort unfortunately brought a relapse in his disease, and having called Mr. Kanamori to Tōkyō to go on with the work he had begun, he went to Oiso, a small seaside resort two or three hours by rail from Tōkyō. This was near the end of December.

His wife was feeling anxious about him, and wrote asking permission to go to him, but with that self-forgetfulness which characterized his whole life, he urged her to remain at home with his aged mother, who was in quite feeble health, meeting her repeated requests with the reminder that "in the olden times the *samurai* never took his wife with him into battle." Professor Shimomura visited him on January 10, and seeing the discomforts of his life in the Japanese inn, urged him to return home. Mr. Neesima made the reply that "he had a debt of more than \$20,000 which must be paid before he could leave that inn." On the eleventh he had an attack of intestinal catarrh which before long developed into acute inflammation, and later into peritonitis. His secretary, now thoroughly alarmed, summoned his wife and other friends, including physicians, from Tōkyō and Kyōto; and from that time till his death the best medical skill and the most devoted love ministered to him.

As the telegraph carried abroad the news, "The teacher's disease is dangerous," in scores of places special meetings for prayer were held, and from east and west came pastors, evangelists, laymen, teachers, and students, all eager to render some slight service and to catch some farewell word. Two days before his death he nerved himself for his final messages to his friends and associates: to Mrs. Hardy, Secretary Clark, the trustees, teachers, students, and contributors to the Doshisha; and especially to the Japanese Home Missionary Society. He had maps of several provinces brought to his bedside, with the places occupied

by evangelists already marked on them ; and then, almost with his dying breath, and with an enthusiasm that those who saw it will never forget, he pointed out to the devoted band around him place after place which ought at once to be occupied by the Christian preacher ! William Carey, with the village children around him, pointing out on his leathern globe the situation of the different nations of the earth, and saying, "These are Christians and these are pagans ; these are Christians and these are pagans," did not present a more impressive scene. It was the crowning act of a wonderful life, and the fact that he arranged to support preachers in two of these places from the time of his death till the next meeting of the missionary society adds to its impressiveness. He very peacefully passed away on the afternoon of the twenty-third of January, with the words "Peace," "Joy," "Tenkoku (Heaven)," upon his lips.

His remains were brought to Kyōto for burial, and although they arrived near midnight after a cold and stormy day the teachers and students of our school and many leading men of the city were at the station to meet them. The students bore the body on their shoulders through the darkness to his home ; at the funeral, too, it was carried by the pastors and students.

The day preceding the funeral was Sunday, and two memorial services — one in Japanese and another in English — were held. At the Japanese service an evangelist told how he had been encouraged to take up work in an interior town by a famous poem which Mr. Neesima had quoted in conversation with him. A rough translation from this poem is as follows : —

"However glad the city's spring may be,
The thought of *fading country flowers* deep sadness brings to me."

This poem was written by the gifted wife of one of the old *shoguns*, who in the midst of the splendors of the court found her heart sad at the thought of the possible death of her mother far off in the country. Mr. Neesima took this old poem, dear to Japanese hearts because of its sentiment of filial love, to show his young brother how the Christian should feel toward the thousands of his countrymen living and dying in ignorance of the gospel. Does it not contain a message for the Christian young men of America as well?

The funeral was held in a large booth built for the occasion, in front of the school chapel, as we have no building nearly large enough for the assembly of three thousand or more. The governor, the chief justice for this district, and many other officials were present, and almost every pastor and evangelist from Sendai and Niigata to Fukuoka. Pastors of other denominations, too, came hundreds of miles to attend the funeral. I will not speak of the exercises in detail, save to say that Pastor Kozaki, of Tōkyō, preached a short but appropriate and powerful sermon from the text : "Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit."

The funeral procession was like "an army with banners," as a number of banners were sent by friends and admirers. One banner from Tōkyō was inscribed with one of Mr. Neesima's own sentences, the writing having been done by his friend, Count Katsu-Awa. It may be translated as follows : "Free education and self-governing churches ; if these go together the country will stand for

all generations." Another banner was inscribed, "From the Buddhists of Osaka." Indeed, it was touching to see how all classes and conditions lamented him. The students of one government school and of one private school occupied a place in the procession. Just before his death Count Inouye telegraphed, "You must keep him alive;" and a poor jinrikisha man said sorrowfully, "It is too bad that so good a man should die so soon."

The Day of Prayer for Colleges should have come on the following Thursday, but we decided to hold the meeting the day after the funeral. Many of the pastors and evangelists remained over, and a number of them spoke to the students with much feeling and earnestness. Pastor Miyagawa, of Osaka, read a long letter he had received from Mr. Neesima only a few days before his death. After speaking in strong terms of the need of a "new baptism" in 1890, he added in the letter: "Although I must give my strength to the university, the evangelistic work is ever in my mind." Pastor Osada, of Kōbe, dwelt on the thought, "The zeal of thine house hath eaten me up," and spoke of Mr. Neesima as "the Japanese Puritan, building the church and the school." Altogether it was a meeting long to be remembered.

We feel that it has been an inestimable privilege to have known him, and to have been permitted to work with him. His simplicity, his humility, his unfailing courtesy, his immovable faith, his never-failing love, his complete self-forgetfulness, his undaunted courage, are a precious possession. Once when told that the physicians thought a certain course might cost him his life, his quiet reply was, "I have thought it all over and am prepared for it." A hundred young Japanese with new devotion will grasp the banner of the cross that has just fallen from his hands; but they ask, and shall they not have, the support — prompt and strong — of their brethren, the Christian young men of America?

Letters from the Missions.

North China Mission.

OBSTACLES. — NATIVE HELPERS.

LETTERS from this mission speak with deepest regret of the necessity Mr. and Mrs. Beach are under of returning to the United States on account of the sickness of Mrs. Beach. Mr. Smith, of Pang-Chuang, writes of the obstacles in the way of missionary work in China, saying, —

"They are all real, omnipresent, and all-pervasive. I do not think the Christian Church at home, or any part of it, has as yet come to anything like an adequate apprehension of what these obstacles are, and of the kind of grace, not to say the amount, that is required to overcome

them. But that they will be eventually overcome we have no more doubt than you have, for the gospel is the same that it always has been, and is as certain to win in the end as it is to continue the conflict. As to what is taking place in China, and the quality of the changes which occur, I do not know that I can speak with confidence. It is certain that the country is occupied year by year with a more and more vigorous and aggressive body of missionaries, who refuse to be put back, and many Chinese recognize that such persistence is sure to win at last, though they suppose that it is actuated by nothing more than a desire to get a foothold in the great and prosperous (!) Celestial Empire. In the neighboring capital of

this province, Chi-nan-fu, after a long and obstinate fight, the Presbyterian missionaries have succeeded in getting a deed stamped for a piece of property, outside the city, to be sure, but still the right to have and hold such a place is now clearly recognized, as well as the duty of the officials to protect them in holding it.

“ We had a general meeting of such people as we could gather November 17, more than a hundred of our members being present. In the afternoon there was a discussion as to the ways of doing more to preach the gospel to the regions round about, by the members, and several volunteered to help, and have done so with more or less regularity ever since. Some of them go about to fairs in the neighborhood, talking to whomsoever will listen and selling books as they can. Four or five others have been to more distant regions, two to attend a large fair, and three others, besides a helper, visiting a new district to the east called Lin I, into which we gained entrance through a patient, or rather, a number of them, who have been treated in the hospital. It is always difficult to tell what, if anything, will come out of an opening like this, but there are circumstances about it which make the beginning one of special interest. At the request of some of the patients, we sent one helper and three other persons, one of whom is an assistant in the dispensary. This is the first time we have been able to carry out a plan, long talked about, to send out a party with a medical assistant, and the result shows that this is the true way to get at the largest number of the best listeners. Those who come to the dispensary here are more likely to listen well than if they were addressed at a fair, because they want something of us and because they feel a sense of obligation. It is the same in the villages. By a discreet system of limiting the time of seeing patients, half the day was reserved for preaching, etc., exclusively, and the number of visitors was very great, continuing late into the night, or rather, early into the morning hours, for Chinese talkers

and hearers have alike the ‘gift of continuance.’ About four hundred patients were seen in the ten days of their stay, and others were sent here, a distance of about forty miles. There was no bad talk, no opposition, — a rare circumstance in a place newly visited, — and many very interesting cases.”

LIN-CHING.

Of the beginnings at this new station Mr. Perkins, writing December 4, says:—

“ Our work at present is in its infantile stage, and as to its size it exhibits no alarming signs of unhealthy hypertrophy. But we have all we could expect in the matter of location and opportunity. Our two new houses are good enough for anybody, and our compound is of good size, healthful, and pleasant. We have a good number of calls from neighbors and residents. They come partly to see us, more to see the house or sewing-machine, and lately, more than all, to see the new member of our medical staff—the papier-maché man from Japan. It is not pleasant to the natural man in this central-flowerly kingdom to confess that the uncultured outside races surpass him and his fellow-celestials in anything, but the sewing-machine and the manikin bring out this confession about as quickly and unpremeditatedly as does the pulling of a tooth the cry of pain. ‘This is something we have n’t, and something that no one here can make.’

“ The bump of humility is not generally well developed in the heads of these friends of ours, and a few such illustrations of our civilization excite a very healthful stimulus in that faculty.”

Japan Mission.

THE SHRINES OF ISE.

MR. BUCKLEY, of Kyōto, sends an interesting report of a visit paid by himself and Mr. Bartlett to the shrines of Ise, during a brief Christmas vacation. They went partly for the purpose of preaching the gospel and partly to study,

on the spot, the national religion. Mr. Buckley writes:—

“Shintoism, the indigenous religion of Japan, is as yet an unwritten chapter of comparative religion and at the same time one of the oldest and best preserved of the ethnic religions of the whole world. Its Mecca is Yamada, a town in the province of Ise, a day’s journey by rail and jinrikisha from Kyōtō, and containing some 40,000 people, as yet unevangelized. We left Kyōtō on Friday morning, and, traveling by rail, jinrikisha, or on foot, as was in turn convenient, reached the port of Tsu, where Miss A. M. Colby is gallantly holding the fort alone, on Saturday. There are some thirty-five Christians, and there in the evening Mr. Bartlett preached in the vernacular, and I, through Pastor Tsuji as interpreter, to an audience of about sixty. Monday evening found us at Yamada, and on Tuesday and Wednesday morning we made deeply interesting visits to the chief objects of the place. At Futa-miya (Twin-temple), a couple of grotesque rocks some one hundred feet from shore, we found pilgrims offering straw circles and porcelain frogs to the minor divinity associated with the rocks. The straw was destined for the construction of a symbolical rope hung over the rocks, and renewed at intervals; the frogs are servants of the god.

“Thence we proceeded to Naiku and Gekku, the temples of the sun-goddess, Dai Jin Gu. Here everything impresses the observer with its hoary antiquity, its complete uniqueness, and bare simplicity, the two latter qualities depending closely on the first. Compared with these Japanese shrines, mementos of the rise of a Turanian nature or ancestor worship long antedating all extinct records or reliable traditions, the Coliseum at Rome seemed to me modern, commonplace, and ornate. Here the wood employed in the temple construction is unstained; the plan, that of a simple house of primitive type; the offerings, rice and coins of a denomination about the tenth of a cent; the dishes, unglazed pottery; the decorations, chiefly

evergreen branches, straw ropes, and strips of white tissue paper; the environment, a forest with giants therein, two hundred feet high, and reputed over a thousand years old.”

A RELIGION WITHOUT MORALITY.

“Apt symbols are all these of a religion so primitive that it could arise dissociated from morality, at least in any such exalted sense as that word is now used. Certainly a phallic worship only recently suppressed by the government, and seventy brothels to only seven hundred houses, are sufficient witnesses that morality as understood in Christian nations forms no part of the indigenous religion of Japan; and that, therefore, contrary to some things that have lately been said and done on the supposition that missionary labor in Japan is chiefly a matter of exchange of complementary truths, the churches of Christ in America have still a duty to fulfil and a benediction to bestow on the Japanese people. On inquiring the reason for the vast disproportion between homes and brothels, we were informed that the latter were patronized by visitors from the other provinces. Pilgrims to the temples of a religion divorced from, or never wedded to, morality have, of course, no valid reason why they should not also visit these places.

“I wrote above that the Yamada shrines were *mementos* of the Shinto religion, because of actual *remains* there are probably none. The perishable wood of which they are constructed requires a renewal on an adjoining site once in twenty-one years. One such cycle was completed and a new one begun during the two days we had the good fortune to be there on our visit, and we were the first foreigners to ever enter further than the outermost of four fences around the sacred shrine. We also had a sight of the famous treasure, the sword, mirror, and jewels, on exhibition until July 1, with a number of other highly interesting relics. But purely missionary interests hardly require details of such things here. On Tuesday evening we met in our hotel parlors the four Chris-

tians to be found in this dark city. The senior, a woman with six children baptized two years ago in Tsu, touched us much by her account of the troublesome and lonely pilgrimage she had led while alone among forty thousand unbelievers. But she had done something more than suffer, the substantial result of which appeared in the form of three young men, all teachers in the common school, who had become Christians under her influence. To these, together with about a dozen visitors, we preached the gospel, Mr. Bartlett interpreting for me, besides preaching himself. This was probably the first, or certainly the second, time that foreigners have proclaimed the truth so much needed in this city. While it and more like it remain, no one dare relax effort because Japan has achieved a revolution which, good as it is, cannot but be chiefly superficial and not deep, legal and not moral."

ONOMICHI. — PREVALENT CORRUPTION.

Mr. Pettee, of Okayama, under date of January 2, sends the following: —

"Three weeks ago I obtained a ten days' traveling passport and ran out into the western part of our field. My special mission was to help patch up a peace between the two factions among the Christians at Onomichi. I took with me, in place of my usual helper, Mr. Ishii, the man who is at the head of the Okayama Orphan Asylum. He is one of the most spiritually minded men I ever knew, and has the Bible at his tongue's end. Almost every spare moment was spent in poring over the Book of books. We were more successful in our mission than we dared hope for. A change of evangelists has been effected, the long-standing debt on the little chapel will probably all be lifted within a month, the spirit of the Christians is vastly improved, and the outlook is brighter than for many a month.

"Onomichi has a beautiful location on the shore of the Inland Sea. But the people are intensely conservative and unenterprising, except in wickedness and Buddhism. The mountains that over-

hang the city are filled with beautiful temples and the cult of the Indian sage is very flourishing. Stranger still is the moral depravity of the place. I can only hint at it. One great business of the place is the sale of girls for immoral purposes. Scores of families raise children for that one purpose. Men come there from all parts of Japan to secure these family treasures. When children are born only girls are desired, and many of the people are so depraved that they count the good fortune and prospective income of the family by the number of girl babies. One girl means, a few years hence, the bare support of the family, two girls mean payment of all debts and a few extras, three girls mean the support of the father and mother in luxury. Here is one of the most beautifully located towns in Japan sunken so low morally as to reckon the family exchequer in this abominable fashion. Buddhism flourishes there, but nothing else does. I do not mean to hint even that there is any connection between the cult of Buddha and such a state of morality. Buddhism doubtless mourns over it, but appears powerless to cleanse the foul stream. A blight seems to rest on the place. People are poor and unambitious. You notice the difference the moment you cross the line into the westernmost province of Okayama *ken*. And yet I firmly believe the Lord has much people in that city and I would go there to live and work to-morrow if I could get away from Okayama. Onomichi is also the natural centre of a wide region of country. I am anxious to spend two or three months of each year there, and shall do so as soon as some of those new recruits come to take up the work here.

"Misses McLennan and Talcott are in Tottori and have decided to spend the winter there. It is a heroic move — as they are in a Japanese house — such as few would care to undertake, and it is hardly surprising that they are being greatly blessed in their service. Skeptical students and thinking men say to them, 'We never believed in miracles

before, but your coming here on this errand is a miracle and we can doubt no longer.' ”

Western Turkey Mission.

FROM MARSOVAN.

MR. SMITH, under date of January 14, reports that in connection with the revival mentioned last month meetings had been held almost daily for two months. He says :—

“We trust that quite a large number have been truly converted, while the spiritual life of some of God’s people has been greatly quickened. Many are applying for admission to the church. During the Week of Prayer meetings were held also in the church every morning. These were of more than usual interest, but on account of the prevailing influenza the numbers have not been large. In many houses there is scarcely a well one to care for the sick. Fortunately for our schools the disease did not break out here till just before the beginning of our two weeks vacation. About half the pupils in both schools have had the disease, and our physician (who with his whole family has had it) thinks that none will escape.

“An interesting thing connected with our prayer for the heathen on Friday was the suggestion of Deacon Hagope that they accompany their prayers with a contribution. He immediately put down nearly a dollar, and smaller sums came in rapidly. It was a cheering sight to see the girls and boys bringing in their ten paras, and acting as messengers to bring in those and larger sums from all over the house. Others contributed on the two following days. In all, the collection amounts to three liras, a draft for which I here enclose. It is designed especially for Africa. It is not a large sum, but it was a freewill offering such as the Lord loveth.”

TOCAT. — ASHODI.

Mr. Hubbard, of Sivas, writes about the difficulties which had attended the work in Tocat. In some respects the

outlook is not encouraging; but Mr. Hubbard says :—

“On the other hand, the general work of enlightenment there, which does not appear in Protestant statistics, is encouraging. Nowhere in our field are our Protestant mission books, of all kinds, and the Scriptures bought so eagerly. Quite a large company of Armenian young men, tempered by a few of maturer years, hold frequent meetings of their own for prayer, explanation of Scripture, and organization of practical evangelical work. They have distributed gratis several hundred Testaments bought from us, and always the plainest version, nearest the language of the common people. A bishop of high rank in the old Armenian Church has been sent to Tocat lately from Constantinople. He has made a very severe attack on these agitators, accusing them in public of receiving secret salary from the Board, and ridiculing their Scripture readings and explainings. He is collecting money for building a great school in Tocat, and when the aforesaid men were asked to subscribe, they said: ‘Oh, yes, certainly; only just wait a bit till we receive our money secretly from those Protestant Boards.’ These men also circulated a petition, and obtained several hundred signatures to it, that the bishop would introduce Bible lessons into the Tocat schools; but he sent them word not to dare present him such a petition.”

Of another out-station Mr. Hubbard says :—

“We have cheering news from Ashodi, one of our remote out-stations. They border there on the southern field, and have felt the pulse somewhat of the Aintab awakening, and half a dozen new families in Ashodi village have recently openly professed themselves Protestant, and begun attending our chapel, though opposed by severe persecution. We have great hope that with some of them it is not merely an intellectual but also a spiritual change. But even if not, the liberty to remain in the old Armenian Church and still give vent to a good deal of Protestant and evangelical feeling is so great that we are more thankful than we once were

even to see them changing their name, especially as we know that the aforesaid liberty would be granted only in presence of a Protestant organization in the place."

Eastern Turkey Mission.

REVIVAL AT ERZROOM.

MR. W. N. CHAMBERS, under date of January 17, writes with great rejoicing over a spiritual blessing which had come to that city. For some time past the affairs in the church had not been in a satisfactory condition, and all efforts to remove difficulties had seemed unavailing. The meetings in the earlier part of the Week of Prayer brought no relief to the strained relations between some of the prominent brethren. At the morning meeting of Saturday of that week there was a painful incident which left little hope for a spiritual blessing. But later in that very day a movement was evident among a few young men. Mr. Chambers writes:—

"In the evening about eight young men rose, confessing their sins, asking prayer, and pledging themselves to the Saviour. That evening the meeting continued four hours, and everybody declared it *short*. Sunday was a great field day, during which other young men, to the number of about twenty, went in a body to the pastor's house, and pledged themselves to the Saviour, which vow most of them renewed, with tears and confession and reconciliation with offended companions, at the evening service in the chapel. That meeting was also about four hours long, and seemed only about half as long as the four-hour meeting of the previous evening. Monday evening there were more confessions by young men. One instance was impressive. The pastor called on one man for remarks. This man had been an irregular attendant at chapel, but one whose spiritual feelings seemed absolutely dead. When asked for a few words, he answered that he was dumb and had nothing to say. This was construed by some into a confession that his

feelings were dead, and by others as a bodily infirmity. But the startling news the next day was that his feelings were so deep that he could not speak, and that evening he had gone to his brother, a bitter Gregorian, with whom he had been at variance for three years, and who had really done him great injury, and sought reconciliation, and with tears and mutual confessions, found it. On Tuesday the women had a large meeting in the pastor's-house, and there the feeling was very deep and reconciliations, requests for prayers, and vows to serve the Lord were numerous, with tears and confession of offences and sins. So the influence spread among the older members of the church, confessions and reconciliations began, until the difficulty that has been threatening the church's life came to the front."

We need not go into the details of this matter. It is enough to say that, after much thought and prayer, the two principals who were at variance were brought to perfect reconciliation, and in the presence of others begged each other's pardon, and gave the kiss of reconciliation, walking home together hand in hand. Mr. Chambers says:—

"In the evening meeting a clean confession and entreaty for prayer on the part of those concerned made a great impression on the audience. This brings the church into harmony again, and what we have been working for with all our energy for three months has been brought about with comparative ease in three days. If this were the only point gained, it would be a blessing fully repaying the efforts of the past.

"But this is not the only blessing. Between thirty-five and forty have made public confession of sins and shortcomings and asked for prayers. Of these, twenty-three are young men who had never made public profession of the Saviour before. Not merely did they ask for prayer, but with confessions of sin, some of which were very touching, they there and then pledged themselves to the Saviour. All this is apart from the movement among

the women. As they cannot make their confessions in public in the chapel, they had a stirring meeting in the pastor's house, as related above. One encouraging point in the movement is the seemingly vivid sense of the 'exceeding sinfulness of sin' among the young men who have made profession. I had long ago concluded that it was vain to expect Orientals to make public confession of sin and ask for prayers in public meeting. But I have seen and heard what I had previously deemed impossible. A week has passed since the movement took definite shape, and it seems to have lost nothing of its force. Whereunto it may grow, we know not. But our heart's yearning prayer is that we who are looked upon as leaders in the community may be willing instruments in the hands of the Spirit to do his will perfectly in the work of gaining souls for the Saviour.

"Brethren, earnestly pray for us all in Erzroom!"

A week later Mr. Chambers wrote of the strange providence by which the city was suddenly smitten by the "dengue fever," similar to the epidemic which has prevailed so widely in Europe and the United States. Though there were few fatal cases, the attacks were severe, and Mr. Chambers says: "One half the people are sick, and the other half are nurses." The result is that some of the meetings which were to have been held had to be omitted. But Mr. Chambers expresses the earnest hope and expectation that when the epidemic is past it will be found that the spiritual interest has not diminished.

AWAKENING AT ERZINGAN.

Mr. Richardson writes of his own absence from Erzroom for a large part of the time since November 1, visiting the Khanoos, the Alasgurd, and the Passin districts, in all of which he found some encouraging signs. Recently he has been at Erzingan, from which place he sends the following cheering tidings under date of January 9:—

"The people here have been having

difficulties and schisms, but now are thoroughly united and seem to have had a real outpouring of the Spirit during this Week of Prayer. Were it in America, I should call it a revival, but here we learn to look for results in deeds. Yet these are not wanting. One man, though one of the oldest Protestants here, has been a great stumbling-block by reason of his covetousness and slipperiness. Ten days ago he asked for prayers, and has since been showing the spirit of Zacchæus. He paid one debt of over twenty years' standing, where he had cheated a partner, with the latter's knowledge. He has two more transactions which he says he must clear up in order to square things. Another business firm, both of the members being church members, has cut down its business one half to avoid doing work against conscience. People's consciences are very tender just now, and they are trying to clear their records.

"One result of the revival is an awakening of the people in regard to female education. It has been the custom here to treat women as slaves, or beasts of burden, and even the Protestants think a girl who can read the Testament knows quite enough. Needlework is the only other thing wanted. In a village near here during the last few months one hundred and forty dollars were paid for a bride, and in a month she was sent back in disgrace to her father's house and repayment demanded, because 'she had cost more than a mule, and could not do the work of one.' These people are not Mohammedans, but members of the old Armenian Church, in which we are accused of sowing schism, and whose representative occupies the pulpit of a church in enlightened Boston! Not a girl has gone to the High School in Erzroom from the Protestant community here. At least four will go now.

"The new building here is now about finished and is in constant use. The upper floor is an audience-room, seating three hundred, with rooms for the preacher and a lecture-room below. The cost has been met largely by the people. 150£ T. have

come from them, and they have only ten families able to give anything. The young preacher here is doing nobly. He has voluntarily taken charge of the school, on account of a shortage of helpers, and has won the hearts of the people. The Sunday-school has developed greatly in interest during the year. One scholar last Sunday recited the fifty-two golden texts for the year without a mistake."

STUDENTS AT MARDIN.

Mr. Gates wrote from Mardin, November 16:—

"Our school has opened very prosperously this year. We have fifty-eight students: four theological students, forty students in the High School, and fourteen in the preparatory department. Our theological class was five in number last year, but one was fitting to become a teacher, and this year he is taking special studies and teaching in the preparatory department. The other four are a special joy to us; they give many evidences of consecration and ability. Of the forty High School students, twenty-two are paying their way, and eighteen are giving notes; while in the preparatory department, ten are paying their way and four give notes. There are cheering indications of interest in spiritual things. We have a prayer-meeting every Friday which is interesting and helpful. I meet the students also Sunday noon, and they have a meeting Sabbath evenings by themselves.

"At the beginning of the year I placed a question box in the school. It has been filled with questions wholly on scriptural themes. I have answered these questions at our morning devotions, in our prayer-meetings, and sometimes on Sabbath evening or in private conversations.

"A few of the questions are foolish; some pertain to the curiosities of the Bible, and others show a reverent spirit and an earnest quest for truth. Our Moslem student, who now declares himself a Christian, inquired for the evidences of the truth and integrity of the Bible.

I gave him a pamphlet on Christian evidences, and he came to a conviction that the Bible is a sure foundation for faith. One prayer-meeting was given to answering a question from the box: 'Are the repentance of the sinner, his return to God, and his faith wholly dependent on the grace of God, or in part also on the will of man?' I made use of this question to impress the students with their own responsibility and God's call to each one of them to come to him. It seemed to me a solemn and helpful opportunity.

"The same evening one of the theological students came to me burdened with a sense of sin. He questioned: 'Why is it that while the Holy Spirit is given to me and power which should overcome sin, I am often overcome of sin, and I see myself standing before God like a guilty traitor?'

"I have spoken of these things, because they are tokens which seem to me to indicate that the Holy Spirit is not far from us.

"The committee of coöperation has appointed a series of meetings to be held the last three days of this year, to pray for the blessing of the Holy Spirit upon our work: and it has appointed subjects for the Week of Prayer all bearing upon the work of the Holy Spirit. Will you not remember us in your prayers? We are longing for a blessing."

Marathi Mission.

A WELCOME ON RETURNING.

MR. AND MRS. BRUCE and their daughter, on reaching Satara in December, after their visit in the United States, received a royal welcome from the people. Writing January 8, Mr. Bruce says:—

"I wish you could have seen the greeting which we received on our arrival in Satara. The railway-station is ten miles away, but when the train stopped and we came upon the platform we met a delegation of Christian helpers who greeted us with clapping of hands, and after handshaking and a few personal words they;

brought forth some fine large wreaths of flowers and placed them upon the neck and wrists of each one of our party. We made quite a procession as we moved on toward Satara; and when we reached the midway village of Wadut, we found the school-children and Christians standing in line by the roadside, with a banner on which they had drawn in colors the English word 'WELCOME.' But it was at our bungalow in Satara that the principal demonstration took place. Nearly all the Christians, men, women, and children, were assembled, and they lined the road on either side from the outer gate to the door of the house. At the gate an arch of green leaves was erected, upon the top of which was the word 'Welcome,' in large letters of blue and gold. Mrs. Sibley, who has 'held the fort' so bravely, all alone, for the last year and a half, was standing on the veranda to welcome us home, and the school-children sang their greetings in a song prepared for the occasion. After a few brief salutations, every voice was hushed and Pastor Vithalrao led in prayer, thanking the good Father that he had heard their many prayers, and had brought us in safety back to them again. We were indeed thankful to be back here, and when we saw these manifestations of love and gratitude, we felt that we would gladly spend our lives in doing what we can for the Christians, and trying to win many more for the Lord Jesus from the great multitudes around us.

"I am pleased to find things in so good and prosperous a condition. Mrs. Sibley has done nobly in the trying circumstances in which she has been placed. With one or two painful exceptions, good feeling seems to prevail among the members of the church. We have had some excellent meetings during the last ten days, and I think our preachers and teachers have returned to their homes with an earnest desire to do more, and pray more, and trust more, for the establishment of the kingdom in these districts."

Madura Mission.

BIBLE STUDY AT PASUMALAI.

DR. WASHBURN writes in the midst of an examination of students of the college at Pasumalai, which he was conducting in the department of the Scriptures and Christian evidences:—

"This is a prize examination in the Bible and kindred themes, open to the competition of students of colleges and schools throughout the presidency. I am sitting on our long veranda, and the whole length of it is fringed with little examination tables, nineteen in all, three feet apart, at which nineteen college and matriculate students are writing their answers. They have four question papers, which will occupy them two days. And in the school two hundred students more are undergoing Bible examinations or papers set by the committee of the mission, or by examiners other than the teachers. The sight before me is a most pleasant one, and I wish you were here to witness it for yourself. For, so far as these nineteen young men are concerned, it shows that they have patiently and faithfully and systematically studied a fixed portion of the Bible for one or two years, according to their class, and have been thought worthy and selected to compete with the best students in all the best schools of southern India. It shows, too, one of the differences between an American high school and college and mission institutions of these grades—a difference which I have found it so hard to make some good people in America understand.

"But a missionary cannot help remembering that he is in a heathen land and that he is laying the foundation of a new order of things. He believes that nothing will have a more salutary effect in shaping the growth of the Christian community than the Bible taught constantly, carefully, and thoroughly to the rising Christian community, from the child in the infant class to the young man just leaving college. Very likely Americans have got quite beyond this, or have found

something much better. But we are still in the gloaming of 'the light of Asia,' and also Asiatic in our slowness.

"Still a most astonishing change has taken place in the Hindu mind since I landed on these shores, and I cannot help thinking that a large part of the change that has occurred in the attitude of caste Hinduism toward morality and Christianity is the fruit of the constant teaching of the Bible in mission schools. So that, whether it be for building up on sound principles a Christian community or for revolutionizing heathenism, the teaching of the Bible is our best instrumentality. And further, I am fully persuaded that in this general teaching of the Bible we are preparing and putting in place that sword of the Spirit, — that chiefest of his weapons, — so that when he comes in his power he shall find it in readiness to smite through heathen superstition and quick to discern the thoughts and intents of all hearts."

Foochow Mission.

MR. HARTWELL reports that on November 24 he received eight of the pupils in his school to the church, so that now of the forty-two pupils thirty-two are church members.

Writing December 19, Mr. Hubbard says: —

"Of the last six Sabbaths four have been passed in out-stations: two at Sharp Peak, where I had the pleasure of receiving six persons to full church membership; of these six, five were young men and the sixth a middle-aged woman; two other Sabbaths were passed in the Chang-loh field, one at Mui-hua, and one at Kang-tong-ka. At the latter place a youth of seventeen years, the son of a church member, was received; another, a middle-aged man, was expected to join, but was unable to be present. These days before the winter rainy season begins are the best of the year for our out-station work, especially for going from village to village to sell books and tracts and to preach to all by the way; the opportunities are end-

less, and one wishes he were a hundred. Spending the day in such work, with much talking in the open air and services at the chapels in the evening, gave my vocal organs too much work, so I was obliged, during the last few days of my tour, to let the native helper do a good part of the talking. We should have much more of this 'two by two' village evangelical work."

SHAO-WU.

Mr. and Mrs. Gardner arrived at Shao-wu, November 16, sixteen days from Foochow, including two Sundays of rest, a very quick passage.

Writing November 30, Dr. Whitney says: —

"The people about here have been quite unsettled this past summer and autumn. It began with a fight between fifty and sixty miles below here, amongst some boatmen from the next province (Kiangsi) and villagers originally from the seacoast region. There were about one thousand on either side, and over one hundred on each side were killed before the officers could get sufficient soldiers to stop it. Of course amongst the boatmen were many vagabonds who were scattered in all directions, without home or means or work.

"Soon after, there were reports that a rebellion was being plotted by a secret society called the 'Ku Loa Hwui,' whose object is to destroy the Tartar rulers. This society is made up of vagabonds, disbanded soldiers, and others who *have nothing* and are ready for any scheme that promises food and clothing. This class are also largely opium-smokers and gamblers. There were three different scares of this kind, but the officials have been on the lookout and have caught several leaders and two have been beheaded. Soldiers have been stationed about at the various important places and the people feel easier.

"We have one hundred or more in the tea-hong next door, and General Liu is in our native premises on the river-bank opposite. This will continue till Chinese New

Year, as from the present on to that time is the most difficult period for vagabonds to get a living, and their desperate condition would embolden them to rise then, if at all. We have no apprehension of any trouble, and go on with our work the same as usual.

“It is unsettling to be surrounded by so many tongues. We are liable to meet from four to six every time we step out into the street, so we never know which way our tongues may be twisted at a moment's notice. Is this not akin to Babel? Our work is advancing. New inquirers are springing up here and there. The Christians at Dr. Ting's village, Yang Chin Kien, are building a church, we helping one half. It is a great undertaking for them, but their spirit is good and they are sacrificing themselves and their goods to accomplish it.”

Writing a few days later, Mr. Walker reports that the usual difficulty is being encountered at Yang Chin Kien in regard to the land for the chapel. He says:—

“In this case the opposition and trouble come from a family whose premises adjoin the chapel premises, and seem only

sufficient to annoy rather than hinder. The said family consists of an elderly woman, her two sons and a daughter-in-law. It is said that the woman once killed her own newborn babe, a boy, out of spite to her husband, who had quarreled and refused to live with her. When the chapel premises were bought, she went up to the city and tried to persuade influential parties there to interfere and prevent the building of the chapel. Failing in this, she has found a chance to quarrel and annoy. The premises originally belonged to her husband's ancestors, but about 130 years ago were sold to an ancestor of the man of whom the church was purchased. But the buildings and walls which then stood on the ground and marked the boundaries were destroyed long ago, thus leaving a chance for dispute as to just where the boundary line should run. The matter could be easily settled, if only the other parties were well disposed, but with them ready to take a dishonest advantage, and hostile besides, there is little chance for a right settlement.”

Notes from the Wide Field.

JAPAN.

EDUCATION.—A valuable article appears in *The Cumberland Presbyterian Review* for January, by Rev. Dr. M. L. Gordon, of Kyōto, treating upon modern education in Japan. The following facts are gathered from this article: The school age is fixed by law from six to fourteen, and every child must attend school for at least four years. After the primary come the grammar schools, in which, among other branches, the English language is taught. Of these schools there are 28,283, with 99,510 teachers and 3,097,235 pupils. Above these grammar schools are ordinary middle schools, having a course of five years; of these there are 38, with probably more than 10,000 pupils. Next come seven higher middle schools, having a course of five years, giving instruction equal to that of the best colleges in the United States. Above all is the university, having departments of law, medicine, engineering, and literature, including several courses. There are also 57 normal schools, having 741 teachers and 7,707 pupils. In addition to these there are commercial, agricultural, naval and military schools and a school of telegraphy. Dr. Gordon says: “In a moral point of view the schools are not satisfactory, even to the Japanese. In recent interviews with gentlemen of high position in the department of education, I was surprised and deeply impressed at the spontaneous confession that the problem of moral education was the most difficult one they had to deal with. This is difficult in the United States, where we meet only the

Jewish and Christian religions and various shades of unbelief; how much graver here where the throne is founded on one religion, Shintoism; the faith of the people largely fixed upon another, Buddhism; the older scholars admirers of the morality of Confucianism; and Christianity, with its high claims, more and more coming into favor with the younger and more intelligent classes of the people! Under such circumstances religious instruction in the schools becomes difficult, if not impossible; and one can see why 'a basis of ethics' is such an important question in Japan."

JAVA.

A MISSIONARY COLONY. — A recent number of the *Evangelisches Missions-Magazin* of Basle gives an account of an interesting form of effort by a Mennonite missionary in Java. The missionary, who is spoken of as Brother P. A. Jansz, was a few years since in charge of a mission station at Japara, on the northern coast of Java. He found serious hindrance to his work from the counteracting influence of unchristian Europeans at Japara, as well as from the Dutch officials, who cared more for the opium trade than for the moral and religious welfare of the natives. When the boys left the mission school they were soon drawn into the worldly life of the community around them, and wellnigh lost to the church. He therefore conceived the idea of founding a village where the influences surrounding the native converts and their children should be more favorable to a Christian life. He obtained from the government a lease for seventy-five years of a section of wild land not far from Japara, and planted there a missionary colony, transferring to it as many as possible of the native converts from Japara. He gave to the village the name of Mergaredja. Each colonist received a suitable portion of land for cultivation, binding himself to pay after the first four years a moderate annual rent. The colonists were, as far as practicable, the members of the mission church, but other approved and orderly persons were also received under pledge to conform to the rules of the colony. If this pledge is broken the colonist can be sent away, receiving a certain sum for the improvements he may have made. The rules require from all the colonists a moral and orderly life, the observance of the Lord's day and attendance at church. They must send their children to school and, if not too old, must themselves learn to read. The use, sale, and possession of opium are rigidly forbidden. No games of chance are allowed. Authority is kept largely in the hands of the missionary. The village chief or headman is to be chosen from candidates named by him. The colony was commenced in 1882. In 1884 it numbered 173 persons, including children. In 1887 the whole number was about 360, ninety of whom are not counted as Christians. Besides these more than 400 persons in the surrounding villages ally themselves with the missionary and are attendants at Christian worship. The earlier expenses of the enterprise, which were not small, were met by contributions in Holland and in Java. The article from which these facts are drawn says that a second missionary has just been sent out to assist the energetic and devoted founder of the Mergaredja colony.

INDIA.

THE LEPER ASYLUM AT ALMORA. — This asylum, which was founded by Sir H. Ramsey in 1840, but was subsequently transferred to the London Missionary Society, has had 117 as the average number of inmates during the past year. Twenty-seven of them have been fresh admissions. These patients are taught during the week time, and to the number of eighty attend service twice on each Sabbath. For many years little spiritual fruit seemed to be gathered, but suddenly, in 1864, a wonderful awakening took place, and in two years ninety-six persons received baptism. The first among these converts was Musuwa, who still lives, giving bright testimony to his faith, though

he is blind as well as a leper. He has a cheerful spirit, and when ill a few weeks since, he said, "I think the Saviour is coming to open the gates of heaven for me now, and give me a purified body as well as soul." But Musuwa has since recovered, and a writer in the *Chronicle* of the London Society speaks of it as a "pleasure to see him sitting amidst a knot of his fellow-sufferers, and counseling them to get ready for the purity of heaven."

THE SYRIAN CHRISTIANS.—Several months since we gave some information regarding the Syrian Christians in the Travancore region of southern India, and of the reformed party, headed by Bishop Mar Athanasius, which sought evangelical reformation within the old church. We referred then to a prolonged lawsuit to determine whether Bishop Athanasius was in the rightful possession of his office. This case, which has now been in the courts fifteen years, has been decided against the reformed party, it being held that Mar Dionysius, who had been consecrated by the patriarch of Antioch, was the legal head of the Syrian church of Malabar. It seems that the Court of Final Appeal, consisting of two Brahmans and a European barrister, presented two opinions in open court, the Hindus favoring the authority of the patriarch of Antioch, while the English judge gave his opinion that the Syrian church in Malabar was of right entirely independent. This decision was not unexpected, and the reformed party have been for some time preparing to act independently. *The Harvest Field*, in reporting this decision, well says: "A sad sight, truly, it is to see a Church which has stood through a long course of centuries as a conservator and witness of Christian truth, notwithstanding much deadness, in a very dark region of India, when once it begins to show signs of spiritual life and evangelical reform, crushed down again by the heel of a foreign ecclesiastic and his interested abettors in Travancore."

CHINA.

MISSION TO THE BLIND.—More than two years ago we called attention to a mission undertaken in behalf of the blind in China by the Rev. W. H. Murray, who was a colporter of the Scotch National Bible Society, at Peking. This efficient missionary sold upwards of 100,000 copies and portions of the Holy Scriptures, in the Chinese and Tartar languages, before this work for the blind specially engaged his attention. He has now devised a system for teaching the blind, and has reduced the language to 408 syllables. By this system the blind have been enabled to learn to read with marvelous facility. The blind themselves have been employed in the stereotyping and printing of the Scriptures and other books. The Gospels are already in circulation in one concise volume. Several books of the Old Testament are in course of preparation. The books are produced at an amazingly low rate, compared with books embossed for the blind in this country. Among the Chinese the blind are regarded with great consideration, and they are watched with intense interest when they read with their fingers from the books which they carry in their hands. In this way the gospel is being read to multitudes of the Chinese who otherwise would not hear it. Miss C. F. Gordon-Cumming, the well-known traveler, is specially interested in this mission to the Chinese blind, and she reports that Mr. Murray's school at Peking has now an average number of about fourteen lads, who are manifesting great proficiency. She makes a special appeal for contributions both for this school for boys and a separate school for blind girls. A missionary in Moukden says of one man, "Blind Chang," that in a few months "he had done more work and better work for the kingdom of heaven than half a dozen foreign missionaries could have done in as many years." Chang said of himself: "Three months ago I came, though believing it to be impossible for a blind man to read and write. Now, praise God for his wonders to me, I can read and write anything." Donations for this mission to the blind may be sent to Messrs. Honeyman and Drummond, 58 Bath Street, Glasgow, Scotland.

AFRICA.

MISSIONS IN THE CONGO FREE STATE.—*Regions Beyond* for February contains an interesting account of the eleven missionary agencies at work in the Free State. Three of these are Roman Catholic: (1) the French mission at the mouth of the river; (2) the Belgian mission on the Upper Congo; and (3) the *Pères d'Algerie* (or Algerian Priests) on Lake Tanganyika. The eight Protestant missions are: (1) the American Baptist Missionary Union, with seven stations on the upper and lower river, and about thirty missionaries; (2) the English Baptist mission, with six stations on both the upper and lower Congo; (3) the Swedish Missionary Society, with a station at Mukinbungu; (4) the London Society's mission, on Lake Tanganyika; (5) Mr Arnot's mission, in the Garenganze country; (6) the Balolo mission, south of the Upper Congo; (7) the Missionary Evangelical Alliance, having one small station near Vivi; (8) Bishop Taylor's mission. We mention this last that we may give in full the statement made in the article in *Regions Beyond*. Inquiries are often made in regard to the progress of Bishop Taylor's work, and inasmuch as the plans he had formed are often contrasted with those of other missionary Boards, we deem it only proper for the information of our readers to give this testimony, which does not come from an unfriendly source, but from those who have full knowledge of what is done on the Congo. The article in *Regions Beyond* says: "Though commenced three years ago (in 1886), with an unusually large first party, consisting of twenty-four missionaries, under the bishop's own leading, it has not yet reached its field of labor, or commenced any missionary work proper. The peculiar plans which were adopted have proved totally unsuited to the country. Very large sums of money were expended on a raft and traction-engine, brought from America, and subsequently on a steamer, so constructed that its heavier portions could not be landed at Vivi. None of this machinery has been of any use as yet. The principle of self-support was attempted, and as a result the agents of the mission have suffered great privations, many having died, and others having left the Congo. The rest are mostly around Banana, Vivi, and Isangila, and are making a brave struggle to sustain life by shooting hippopotami and selling the dried flesh to the natives, in exchange for the produce of the country. Four of the party are occupying an old station at Kimpoko, on Stanley Pool, and attempting a little agriculture and trade; but none of the would-be missionaries have been able to devote any time to learning the language or teaching the people; and no permanent stations—exerting a spiritual influence over the neighboring districts—have yet been formed; no schools established, or converts made."

 Miscellany.

BIBLIOGRAPHICAL.

The Old Missionary: A narrative in four chapters.
By Sir William Wilson Hunter, K.C.S.I., LL.D.
16mo. Pp. 116. New York: A. D. F. Randolph
& Co. Price, 50 cents.

This little volume is of great interest. The author is a man of the highest reputation, thoroughly familiar with India and with the character, the habits, and customs, social and religious life of its differ-

ent races, civilized and uncivilized. He has shown a lively interest in every effort, political, educational, or religious, through different missionary organizations, that has for its aim the social and moral elevation of the people. Probably no other man has had better opportunities for studying the missionary problem in its relation to the civilization of 250,000,000 of the human race. Articles from his pen find ready admission into literary

monthly magazines, and are thus widely read by many who probably never heard a missionary sermon or read a missionary paper before in their lives. The influence of such men as Lord Lawrence, Sir Bartle Frere, Robert N. Cust, and others who have returned to England after years of honorable service in India, has quite changed popular feeling in Great Britain, and has given character and respectability to the missionary enterprise quite unknown as yet in this country.

This little volume of 116 pages has been reprinted from *The Contemporary Review*. It purports to be a narrative of what fell under the eye of an English civilian, secretary of the lieutenant-governor of Bengal. The old missionary is a man who in his younger days served as a midshipman under Nelson at Trafalgar, and a few years later, after the varied experiences of a worldly life, went out to India as a missionary, and settled down among the wild, uncivilized hillmen of the jungle. Here, living in the humblest style and erecting a church and a school-house all at his own charges, he at length gained an immense influence over the surrounding native population, to whom he was at once pastor, teacher, physician, counselor, and helper on all occasions, till he was looked up to by all as father and friend. The influence thus gained by more than forty years of unselfish devotion was almost without limit.

Another character introduced into the narrative is a Jesuit priest, Father Jerome, equally unselfish and devoted to the material and spiritual welfare of his people. Different as these two men were in creed and form of service, they had no jealousies or rivalries, but loved each other as brethren. The incidents of the narrative are grouped around these two characters with singular skill, and at times with touching pathos, though Sir William never loses sight of the suggestions as to missionary methods for which the story was doubtless told.

Like results have followed like love and devotion among other rude tribes, as in the story of John Williams, Bishop Pat-

teson, John G. Pator, Augustus Walker, David Livingstone, and the Baptist missionaries among the Karens, but no one work in the range of our reading presents so many striking incidents and so many valuable suggestions in so brief a space and with such consummate ability. It may not be possible to carry out these suggestions under other and less favorable conditions, but they are not the less valuable because of the sentiment of human brotherhood and love rising above all distinctions of race and the differences of creed, so like the spirit of the Master.

The Puritan Spirit? By Richard Salter Storrs, D.D., LL.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, 75 cents.

No more discriminating or worthier eulogy of the Puritan spirit was ever given than in the masterly oration of Dr. Storrs before the Congregational Club of Boston, in December last. Those who heard Dr. Storrs on that occasion will be glad to recall the scene and the thoughts then presented, and those who did not have that privilege will welcome this book, in which the printer's art has given a brilliant oration a worthy setting.

Notes on Difficult Passages of the New Testament. By Elias Riggs, D.D., LL.D., Missionary of the A. B. C. F. M. 12mo. Pp. 259. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This is a valuable book by one of the most accomplished biblical scholars of the time. To a familiarity with the Scriptures consequent on more than thirty years spent in translating them into the Armenian, Turkish, and Bulgarian languages, is added an acquaintance with oriental life and customs acquired by more than fifty years of residence in the Turkish Empire. More than all other qualifications is a profound and ever-growing reverence for the Word as a revelation of the mind and heart of God. The following passage gives the object of this volume in the words of its author:—

“My aim has been to select those passages, and those only, which present special difficulty to ordinary readers. In this

way I have endeavored to elucidate over a hundred and twenty passages. A considerable number of the difficulties here discussed arise from apparent discrepancies between the narratives of the four Evangelists. I have a firm persuasion that the inspiration afforded to the writers of these precious memoirs of our Saviour was such as to prevent any real discrepancy, and that, if all the circumstances were known to us, the difficulties would entirely disappear."

It is in this spirit that Dr. Riggs takes each passage in order, going through the New Testament. In his comments on those texts which bear upon current discussions in theology, such as 1 Peter 3: 18-20, Dr. Riggs takes strongly the conservative view. A wide circulation of this volume will be helpful to a just and reverent appreciation of the sacred Scriptures.

The Lily Among Thorns. A study of the Biblical Drama entitled *The Song of Solomon*. By William Elliot Griffis, D.D. Boston: Houghton, Mifflin & Co. Price, \$1.25.

This volume accepts the theory that the Canticles is a Hebrew love-song, giving honor to chaste wedded love, and was written not by Solomon but by some author of a later day who introduces Solomon into the drama. It rejects all interpretations of the book which spiritualize the language and apply it to the relations of Christ and the Church. It is a well-written literary production.

Footprints of Christ. By Rev. William M. Campbell. New York: Funk & Wagnalls, 18 and 20 Astor Place.

This book, in brief chapters, crisp sentences, and fresh methods, sets forth the Life of our Lord as an example for ours. Beginning with his boyhood as an instruction and inspiration for boys of all ages, the author makes a practical and helpful study of the sayings and doings of Christ. The work is well done and is full of useful suggestion as to the conduct of life.

Beneath Two Flags. By Maud B. Booth. New York: Funk & Wagnalls, 18 and 20 Astor Place.

The dedication of this volume is "To

Mrs. General Booth, Mother of the Salvation Army," and the introduction states that it is intended for those who would sympathize with the Army if they really understood its work. The author aims to give a full explanation of the objects and methods of this movement.

La Mission au Zambèse. Par Théophile Jousse, Ancien Missionnaire. Paris: Librairie Fischbacher, 33 Rue de Seine. 1890.

This volume of 176 pages contains the history of the origin and first efforts of the most recent mission of the Société des Missions Évangéliques de Paris. Its Congo Mission has indeed made a beginning, but has not yet a history. The Zambesi Mission is the outgrowth of that to the Basuto tribe, which has had such great success. The Basuto missionaries sought in the Zambesi country a field for the Christian activity of their native churches, rightly judging that only as they should obey their Master's last command, handing on to the regions beyond them the light they had received, could they expect his presence and blessing for themselves.

M. Jousse's graphic and interesting narrative goes back to the days of Dr. Livingstone's explorations in the Zambesi country, and relates the decline of the Makololo tribe and the rise of the Barotses, with the adventures of the recent pioneer missionaries. First among these were M. Coillard and his courageous wife. A station was established at Sesheke and another at Sefula, near the king Lewanika, and the story of the first difficulties and successes follows. At these two stations are the French missionaries, Messrs. Coillard, Jeanmairé, Jalla, and Goy, with their wives, and they are carrying on the work aided by Basuto evangelists.

Since the above notice was written, tidings have been received of the death of its author, M. Jousse. He was long a faithful and successful missionary in Basutoland, and after his return to France prepared a complete history of the Basuto Mission, in which he had taken so noble a part.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Continent of Africa, for its native kings and rulers, and for European nations now contending for power within its borders; for the International Congresses called to consult for the suppression of the traffic in slaves and strong drink; and that the missions already established may be prospered, so that the whole continent may speedily hear the message of the gospel.

DEPARTURES.

February 22. From Boston, Rev. Lucien H. Adams and wife, to rejoin the Central Turkey Mission.

ARRIVALS AT STATIONS.

October 19. At Tai-ku, Shansi Mission, Dr. and Mrs. James Goldsbury.

November 16. At Shao-wu, Foochow Mission, Rev. Geo. M. Gardner and wife.

November 22. At Fen-chow-fu, Shansi Mission, Rev. and Mrs. Charles W. Price and Rev. and Mrs. F. W. Davis.

ARRIVALS IN THE UNITED STATES.

February 17. At Boston, Miss Helen L. Wells, from the Western Turkey Mission.

February 21. At San Francisco, Rev. Harlan P. Beach and wife, of the North China Mission.

February 22. At San Francisco, Miss Lucy M. Ingersoll, M.D., of the Micronesia Mission.

March 2. At New York, Dr. Edward Chester and wife, of the Madura Mission.

DEATHS.

January 23. At Oisa, Japan, Rev. Joseph H. Neesima, LL.D. (See page 147.)

February 14. At Pasadena, Cal., Miss Catherine S. Scudder, of the Northern Japan Mission. (See page 140.)

February 25. At Rockford, Ill., Mrs. Anne T. Caswell, widow of Rev. Jesse Caswell, formerly of the American Board's Mission to Siam, in the 78th year of her age.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Romanism in Papal and Protestant lands. (Page 141.)
2. Death and funeral of Dr. Neesima. (Page 147.)
3. Welcoming a returning missionary. (Page 156.)
4. Religion and corruption in Japan. (Page 151.)
5. Items from the Western Turkey Mission. (Page 153.)
6. Revivals at Erzroom and Erzzingan. (Page 154.)
7. French mission in South Africa. (Page 171.)

Donations Received in February.

MAINE.			
Cumberland county.		Waldo county.	
Falmouth, Friends in 1st ch., for 6 months,	13 00	Belfast, 1st Cong. ch. and so.	66 09
Freeport, Rev. Daniel Lane,	5 00—18 00	Washington county.	
Hancock county.		Machias, Centre-st. ch.	7 44
Castine, Margaret and Mary Cushman,	3 00	Perry, Cong. ch., for China,	5 00—12 44
Orland, Friends,	5 00—8 00	York county.	
Kennebec county.		Biddeford, 2d Cong. ch. and so.	21 00
Vassalboro', Cong. ch. and so.	2 17	Centre Lebanon, Cong. ch. and so.	13 75
Lincoln and Sagadahoc counties.		Limerick, Cong. ch. and so.	7 00
Bath, Central ch. and so.	20 50	Wells, 1st Cong. ch. and so.	17 25—59 00
Oxford county.			236 70
Bethel, 2d Cong. ch. and so.	12 00		
Penobscot county.			
Bangor, 1st Cong. ch. and so.	35 00		
Union Conf. of Ch's.			
Waterford, 1st Cong. ch. and so.	3 50		

NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	6 96
Gilsum, Cong. ch. and so.	
Keene, 1st Cong. ch. and so., 60; 2d Cong. ch. and so., 10.86; A friend in do., 5,	75 86
Rindge, Cong. ch. and so.	4 00

Swanzy, Cong. ch. and so.	11 00—97 82
Coo's county.	
Berlin, 1st Cong. ch. and so.	6 46
Grafton county.	
Plymouth, Cong. ch. and so.	35 00
Hillsboro', co. Conf. of Ch's. George Swain, Tr.	
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Bennington, Cong. ch. and so.	9 25
Francestown, Cong. ch. and so.	18 19
Greenville, Cong. ch. and so.	10 00
Goffstown, Cong. ch. and so.	74 16
Hollis, Cong. ch. and so.	17 50
Milford, 1st Cong. ch. and so.	2 00—141 10
Merrimac county.	
Concord, 1st Cong. ch. and so.	75 00
New London, Seth Littlefield,	12 00
Penacook, Cong. ch. and so.	24 06—111 06
Rockingham county.	
Candia, Cong. ch. and so.	15 00
Derry, 1st Cong. ch. and so.	75 28
Exeter, 2d Cong. ch. and so., to const. J. J. BELL and G. N. CROSS, H. M.	200 00
Newmarket, Cong. ch. and so.	9 00
No. Hampton, Mrs. Abbie Gove,	5 00—304 28
Sullivan county.	
Langdon, Cong. ch. and so.	5 00
Newport, Cong. ch. and so.	74 88—79 88

VERMONT.

Caledonia county.	
Barnet, Alex. Holmes,	20 00
Chittenden county.	
Colchester, Cong. ch. and so.	19 30
Essex Junction, Cong. ch. bal.	2 00—21 30
Lamoille county.	
Morrisville, Cong. ch. and so.	20 23
Orange county.	
Williamstown, Cong. ch. and so.	12 00
Orleans county.	
Coventry Cong. ch. and so.	23 00
Rutland county.	
Benson, Cong. ch. and so.	11 00
Wallingford, Cong. ch. and so.	25 00
West Rutland, Cong. ch. and so.	18 00—54 00
Windham county.	
Brattleboro, Central ch. m. c.	21 47
Putney, Cong. ch. and so.	15 00—36 47
Windsor county.	
Bethel, 1st Cong. ch. and so.	11 65
Woodstock, Cong. ch. and so.	35 09—46 74

MASSACHUSETTS.

Berkshire county.	
Hinsdale, Cong. ch. and so.	18 64
Lenox, Cong. ch. and so.	10 00
Sheffield, Cong. ch. and so.	12 33—40 97
Bristol county.	
Norton, Trin. Cong. ch. (of which from Mrs. E. B. Wheaton, 50), Taunton, Trin. Cong. ch., to const. Mrs. ANNIE T. COLE, H. M., 170.05; West Cong. ch. and so., 27,	197 05—249 67
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	6 25
Hardwick, Calv. Cong. ch.	3 07—9 32
Essex county.	
No. Andover, Cong. ch. and so.	75 00
Essex county, North.	
Amesbury and Salisbury, Union ch. and so.	6 37
Newburyport, Belleville Cong. ch., to const. Mrs. E. S. HADLEY, H. M., 185.12; North Cong. ch. (of which 1 for Madura), 28.11,	213 23—219 60
Essex county, South.	
Beverly, Dane-st. ch. and so.	95 64
Lynn, 1st Cong. ch. and so.	10 00
Salem, A deceased friend,	45 00—150 64
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	24 85
Coleraine, Rev. E. M. Frary,	5 00
East Hawley, Cong. ch. and so.	2 00
Miller's Falls, 1st Cong. ch. and so.	7 00—38 85

Hampden co. Aux. Society. Charles Marsh, Tr.	
Westfield, A friend,	1 00
Hampshire county.	
Amherst, No. Cong. ch., with other dona., to const. Mrs. HENRY STEARNS, H. M.	75 00
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Florence, Cong. ch. and so.	28 60
Northampton, Edwards ch. Benev. Soc., 143.30; Mrs. C. L. Williston, to const. HARRIET S. BILLINGS, H. M., 100,	243 30—376 90
Middlesex county.	
Auburndale, Cong. ch. and so.	75 81
Everett, Cong. ch. and so.	43 32
Holliston, Miss E. G. Clark,	1 00
Linden, Mrs. Blank,	10 00
Lowell, John-st. ch., 16.26; James W. Gage, 12.50,	28 76
Newton Highlands, Cong. ch. and so.	108 01
No. Chelmsford, A friend,	76
Reading, Cong. ch. and so.	10 00
So. Natick, John Eliot ch.	34 44
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings,	200 00—512 10
Middlesex Union.	
Groton, Cong. ch. and so.	12 40
Norfolk county.	
Cohasset, 2d Cong. ch. and so.	16 57
Foxboro, Cong. ch. and so.	18 66
Hyde Park, 1st Cong. ch. and so.	33 12
No. Weymouth, A friend,	10 00
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Stoughton, 1st Cong. ch. and so.	3 14
South Walpole, _____,	2 00
Wrentham, Jemima Hawes,	50 00—135 49
Plymouth county.	
Campello, Cong. ch. and so., to const. Rev. W. B. THOMPSON, H. M.	100 00
Hanover, 2d Cong. ch. and so.	1 50
Marion, Cong. ch. and so.	9 58
Plymouth, Pilgrimage ch.	77 32—183 40
Suffolk county.	
Boston, Central ch., 1,730.38; Mt. Vernon ch., 130; Highland ch. (Roxbury), 64.34; Harvard ch. (Dorchester), 9; Eliot ch. (Roxbury), 6.09; Park-st. ch., 5; A friend, 10,	1,954 81
Worcester county, North.	
Gardner, 1st Cong. ch., to const. G. A. WATKINS, H. M.	100 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Clinton, 1st Cong. ch. and so.	49 39
Douglass, Cong. ch. and so.	18 43
Princeton, Cong. ch. and so.	67 00
Shrewsbury, Cong. ch. and so.	25 50
Worcester, A friend,	25 00—205 32
Worcester co. South. Conf. of Ch's.	
Amos Armsby, Tr.	
Milford, Cong. ch. and so.	80 28
Saundersville, Cong. ch. and so.	20 00—100 28
Wilkinsonville, Mrs. W. R. Hill, to const. Rev. E. S. RALSTON, H.M. _____, W. L.	50 00 1,000 00

5,420 75

Legacies. — Marion, Mrs. Elizabeth Taber, by F. A. Washburn, Ex'r, 2,045, less legal expenses, 113.30, 1,931 70	
Woburn, Daniel Richardson, by William Beggs, Ex'r,	2,000 00 3,931 70

RHODE ISLAND.

Kingston, Cong. ch. and so.	39 50
Little Compton, United Cong. ch.	14 50
Providence, Union Cong. ch., 318.01;	
Plymouth Cong. ch., 62.75,	380 76—454 76

CONNECTICUT.

Fairfield county.	
Bethel, Thank-offering,	5 00
Bridgeport, West End Cong. ch.	12 87
Monroe, Cong. ch. and so.	28 00

No. Greenwich, Cong. ch. and so.	16 25
Stamford, 1st Cong. ch. and so.	1 44
Wilton, Cong. ch. and so.	50 00—113 56
Hartford county. W. W. Jacobs, Tr.	
Hartford, Asylum Hill ch., 5; do.,	
Rev. W. H. Moore, to const. Rev.	
W. M. CLEAVELAND, H.M., 50;	
Windsor-ave. ch., 8.72,	68 72
Newington, Cong. ch. and so.	35 79
So. Glastonbury, Cong. ch. and Sab.	
sch.	4 41
Thompsonville, Miss A. M. Kings-	
bury,	9 00—112 92
Litchfield co. G. M. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	25 41
Norfolk, Cong. ch. and so.	32 44
Northfield, Cong. ch. and so.	10 05
Thomaston, Cong. ch. and so.	14 30
Torrington, 3d Cong. ch. and so.	24 60
Winsted, 1st Cong. ch. and so.	77 82—184 62
Middlesex co. E. C. Hungerford, Tr.	
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New Haven co. F. T. Jarman, Agent.	
Milford, Plymouth ch. and so.	41 00
New Haven, Ferry-st. ch., 2.60;	
Yale Theol. Sem., senior class, by	
Edward T. Ford, Pres., 50,	52 60
Waterbury, 1st Cong. ch. and so.	150 00
West Haven, Cong. ch. and so.	49 47
Westville, Cong. ch. and so.	16 03—300 70
New London co. L. A. Hyde and	
H. C. Learned, Trs.	
Colchester, Cong. ch. and so., with	
other dona., to const. Rev. C. F.	
WREDEN, H. MARVIN, and E. L.	
STRONG, H. M.	137 17
Hanover, Cong. ch. and so.	23 50
Ledyard, A friend,	5 00
Lyme, 1st Cong. ch. and so.	36 03
New London, 1st ch. of Christ, m. c.	14 22
Salem, Cong. ch. and so.	33 00—248 92
Tolland county. E. C. Chapman, Tr.	
Hebron, A friend,	3 00
W. Stafford, Cong. ch. and so.	7 00—10 00
Windham county.	
Brooklyn, 1st Cong. ch. and so.	30 00
	1,041 42

Legacies. — Hampton, Harriet Col-	
man, by Henry D. Colman, Ex'r,	50 00
Thompson, Charles Brown, by J. W.	
Dike, Adm'r,	83 11—133 11
	1,174 53

NEW YORK.

Brooklyn, Central ch., J. D. Cutter,	
250; Ch. of Pilgrims, add'l, 75;	
Lewis-ave. ch., Misses Day, for boy	
at Bardezag, 18,	343 00
Catskill, John Doane, 15; J. C.	
Doane, 5,	20 00
Durham, William Crawford,	10 00
Fairport, Cong. ch. and so.	78 95
Honeoye, Miss L. Day,	5 00
Jamesport, Cong. ch. and so.	6 00
Jamestown, 1st Cong. ch. and so.	71 00
Jefferson, Rev. Alvin Cooper,	10 00
New York, Broadway Tabernacle,	
add'l (of wh. 100 from J. T. Leavitt,	
to const. J. T. STODDARD, H. M.),	
195; S. T. Gordon, 150; W. C.	
Conant, "a windfall," 20,	365 00
Northville, Cong. ch. and so.	40 65
North Walton, Cong. ch. and so.	10 00
Syracuse, Plymouth ch.	18 48
Troy, D. L. Boardman,	50 00
Union Centre, J. T. Brown,	2 00
Union Falls, F. E. Duncan,	10 00
—, A friend,	20 00—1,060 08

Legacies. — Bronxville, Mrs. Anna B.	
Cox, by Francis Bacon, Ex'r,	950 00
New York, William E. Dodge,	
seventh instalment, by William	
Jay Hunt, for the Executors,	5,000 00—5,950 00
	7,010 08

PENNSYLVANIA.

Bryn Mawr, A friend,	50 00
Philadelphia, Central Cong. ch., to	
const. Rev. T. M. EDMANDS, W. S.	
POND, and Mrs. ELLEN E. DEXTER,	
H. M., 390.36; Rev. M. H. Will-	
iams, thank-offering, 10,	400 36
Pittsburgh, Welsh Cong. ch.	15 01
Plymouth, Welsh Cong. ch.	18 43
Scranton, W. R. Storrs,	50 00
Wilkes Barre, Puritan Cong. ch.	5 18—538 98

NEW JERSEY.

Bound Brook, Cong. ch.	39 84
E. Orange, Miss A. Beuerman,	5 00
Montclair, Trinity Presb. ch., add'l,	22 61
Paterson, Auburn-st. ch.	20 50
Trenton, Mrs. Dr. Wilkinson,	5 00
Westfield, Cong. ch., to const. Rev.	
C. H. PATTON and W. W. BAKER,	
H. M.	185 15—278 10

DISTRICT OF COLUMBIA.

Legacies. — Washington, Peter Par-	
ker, M.D., by Mrs. Harriet W. Par-	
ker, Ex'x,	5,000 00

MARYLAND.

Baltimore, A friend,	9 00
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GEORGIA.

Atlanta, Two friends,	5 00
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TEXAS.

Uvalde, Hensley and Beaumont,	40 00
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MISSISSIPPI.

Winona, Chester H. Pond,	5 00
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OHIO.

Akron, Cong. ch.	100 03
Ashtabula, 1st Cong. ch.,	20 75
Berea, A friend,	65
Canfield, Cong. ch.	4 70
Chagrin Falls, A friend,	1 00
Charlestown, Cong. ch.	2 30
Cincinnati, Storrs Cong. ch.	7 50
Cleveland, Euclid-ave. Cong. ch., 200;	
Jennings-ave. Cong. ch., 25; Union	
Cong. ch., 3.25; A friend, 3,	231 25
Columbus, High-st. Cong. ch.	14 54
Elyria, Herman Ely,	250 00
Lenox, Cong. ch.	4 25
Newark, Plymouth Cong. ch.	1 00
Oberlin, Oberlin students, towards	
Rev. C. A. Clark's salary, 115.14;	
2d ch., C. E. Soc., 3,	118 14
Springfield, 1st Cong. ch.	10 75
Toledo, Cen. Cong. ch.	25—767 31

ILLINOIS.

Alto Pass, Cong. ch.	5 26
Bartlett, Cong. ch.	11 00
Chicago, South Cong. ch., m. c.,	
10.27; Union Park ch., m. c., 7.70;	
Rev. H. M. Penniman, 7.50,	25 47
Farmington, Cong. ch.	38 38
Geneseo, Cong. ch.	95 79
Glencoe, Cong. ch.	88 41
Hinsdale, Cong. ch.	85 00
Homewood, Mrs. A. R. Taft,	2 00
Morgan Park, Cong. ch.	1 00
Paxton, Cong. ch.	52 20
Payson, Cong. ch.	24 00
Ravenswood, Cong. ch.	19 97
Sterling, 1st Cong. ch.	39 60
Summer Hill, Mrs. Mary Schwartz,	10 00
Sycamore, Cong. ch.	38 24
Waupsie Grove, Cong. ch.	17 90
Woodburn, Cong. ch.	2 40
—, Friends,	200 00—756 62

MISSOURI.

Springfield, Central Cong. ch.	13 35
St. Louis, 1st Cong. ch.	71 08—85 33

MICHIGAN.

Carmel, Cong. ch.	3 35
Chester, Cong. ch.	1 77
Frankfort, —, —,	25 00
Grand Rapids, 1st Cong. ch.	57 00
Hillsdale, Mary Smith,	10 00
Kalamo, Cong. ch.	2 31
Manistee, 1st Cong. ch.	25 00
No. Adams, 1st Cong. ch.	5 50
Somerset, Cong. ch.	10 00
Stockbridge, Mrs. R. W. Reynolds,	12 00—151 93

WISCONSIN.

Brodhead, 1st Cong. ch.	5 00
Delavan, C. T. Smith,	100 00
Genesee, Cong. ch.	11 65
Grand Rapids, Cong. ch.	16 50
La Crosse, 1st Cong. ch.	60 00
Madison, 1st Cong. ch.	50 00
Milton, Cong. ch.	15 49
Ripon, 1st Cong. ch.	25 90
Wild Rose, Ann J. Humphrey,	5 00—289 54

IOWA.

Cass, Cong. ch.	22 10
Corning, Cong. ch.	15 65
Des Moines, Mrs. E. S. Whitman and daughter, for Pasumalai,	10 00
Gilbert Station, Cong. ch.	4 86
Lakeside, Cong. ch.	7 50
Marion, Cong. ch.	19 50
Rockford, 1st Cong. ch.	9 42
Sheldon, A friend.	1 00
Toledo, Cong. ch.	17 75
Waterloo, Cong. ch.	22 27
Waverly, Cong. ch.	2 50—132 55

MINNESOTA.

Glyndon, Cong. ch.	4 25
Lake City, 1st Cong. ch.	21 90
Minneapolis, Plymouth Cong. ch., 21, 25; Union Cong. ch., 22; Vine Cong. ch., 18.60,	254 85
Zumbrota, Cong. ch.	28 63—309 63

KANSAS.

Elmsdale, Cong. ch.	3 10
Partridge, Cong. ch.	12 95
Strong City, Cong. ch.	1 00—17 05

NEBRASKA.

Aten, Cong. ch.	3 00
Blair, 1st Cong. ch.	6 00
Blyville, Cong. ch.	5 17
Campbell, Cong. ch.	7 75
Cortland, Cong. ch.	3 88
Edgar, S. F. Pomeroy,	10 00
Norfolk, Cong. ch.	9 00
Pickrell, Cong. ch.	7 12
Stanton, N. E. Cong. ch.	1 68
Sutton, Cong. ch.	17 00—63 60

CALIFORNIA.

Oakland, 1st Cong. ch.	111 35
Ontario, Cong. ch.	25 00
Pasadena, Mrs. E. M. Orton,	2 00
Redlands, 1st Cong. ch.	17 55
Rio Vista, Cong. ch.	12 70
San Francisco, Plymouth ch., 24; Olivet ch., 3.25; Miss. Society of Cong. Ass'n of Christian Chinese, 7.60,	34 85
Woodbridge, Mrs. Margaret Skey, 5; Mr. and Mrs. G. W. Skey, 5,	10 00—213 45

COLORADO.

Colorado Springs, A friend,	75 00
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NORTH DAKOTA.

Fargo, Cong. ch.	30 00
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SOUTH DAKOTA.

Rapid City, Cong. ch.	51 50
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WASHINGTON.

Sheltons, Miss C. Ansonge,	2 00
Tacoma, J. Arntson,	75 00—77 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, In memory of joyful service, £5.1.7 add'l for printing the Gospels in Umbundu, W. C. Africa,	25 00
Sandwich Islands, Honolulu, From Evangelization Committee for support of Mr. Westervelt, in part,	250 00
Turkey, Constantinople, Rev. and Mrs. E. E. Bliss, 88; Marsovan, m. c., collection "for Africa," 13.20, 101 20—376 20	

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer.	
For several missions in part,	8,492 40
For rebuilding Female Seminary, Aintab, add'l,	3,000 00—11,492 40
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Green's Landing, Union Y. P. S. C. E., 4; Machias, Y. P. S. C. E., 2.70,	6 70
NEW HAMPSHIRE.—Greenland, Cong. Sab. sch., 16; Manchester, South Main-st. Sab. sch., 6; Rindge, Y. P. S. C. E., 9; Stratham, Cong. Sab. sch., 10,	41 00
VERMONT.—Benson, Y. P. S. C. E., 10; West Rutland, Y. P. S. C. E., 7; Winooski, Y. P. S. C. E., 2,	19 00
MASSACHUSETTS.—Ballardvale, Y. P. S. C. E., 5; Boston, Sab. sch. of 2d ch., Dorchester, 20.43; Stone Mission Circle, Trinity ch., Neponset, 10.92; Y. P. S. C. E., Pilgrim ch., Dorchester, 2.33; Easton, Y. P. S. C. E., for student in Japan, 6.25; Erving, Cong. Sab. sch., 3.66; Holliston, Y. P. S. C. E., for student in Japan, 25; Lakeville, Precinct Sab. sch., 10.71; Lawrence, Trinity Sab. sch., 10; Lynn, Y. P. S. C. E., North ch., 13; Medford, Y. P. S. C. E., 5; Newton Highlands, Y. P. S. C. E., 9.05; Sheffield, Y. P. S. C. E., for student in Japan, 12.50; Springfield, Y. P. S. C. E., Memo. ch., 25; Waverly, Y. P. S. C. E., 4.51; Webster, Y. P. S. C. E., for Madura, 40; Worcester, Y. P. S. C. E., Summer-st. ch., 3,	206 16
CONNECTICUT.—Branford, Y. P. S. C. E., 5; Colchester, Cong. Sab. sch., 96.16; Hanover, Y. P. S. C. E., 1.50; Middletown, 1st Cong. Sab. sch., for three pupils in Erzroom High School, 30; Norwich, 2d Cong. Sab. sch., 16.59; Somerville, Y. P. S. C. E., for pupils in Peking and Foochow, 12.50; Stratford, Y. P. S. C. E., for Mr. Ransom's work in Africa, 5,	166 75
NEW YORK.—Brooklyn, Will.-ave. Chapel Sab. sch., 50; Y. P. S. C. E. of Clu.-ave. ch., for student at Pasumalai, 15; Y. P. S. C. E. of Tomp.-ave. ch., for pupil in Erzroom High School, 8.50; Candor, Y. P. S. C. E., 4.52; Fairport, Y. P. S. C. E., 11; Portland, Cong. Sab. sch., 5.50,	94 52
PENNSYLVANIA.—Allegheny, Welsh Cong. Sab. sch., 2.76; Harford, Y. P. S. C. E., 2.15; Spring Creek, Cong. Sab. sch., 5,	9 91
NEW JERSEY.—Newark, Y. P. S. C. E.	2 00
OHIO.—Conneaut, Cong. Sab. sch., 10; Saybrook, Mission Band, 3.95,	13 95
INDIANA.—Michigan City, Y. P. S. C. E.	1 60
ILLINOIS.—South Chicago, Y. P. S. C. E., for "our boy in India,"	25 00
WISCONSIN.—Washburn, Y. P. S. C. E., 6; West Superior, Y. P. S. C. E., Thank-offering, 10,	16 00
IOWA.—Corning, 1st Cong. Sab. sch., 2.35; Y. P. S. C. E., 3.75; Dubuque, 1st Cong. Sab. sch., 7.15,	13 25
MINNESOTA.—Glyndon, Cong. Sab. sch.	4 70
KANSAS.—Salt City, Cong. Sab. sch.	4 20
UTAH.—White Lake City, Burl. Y. P. S. C. E.	2 00

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Castine, Margaret and Mary Cushman,	80	NEW JERSEY.—Upper Montclair, Chr. Union Sab. sch.	13 93
NEW HAMPSHIRE.—Orfordville, Two friends,	20	OHIO.—Castalia, Cong. Sab. sch.	5 01
MASSACHUSETTS.—Cohasset, 2d Cong. Sab. sch., 5.40; Manchester, V. P. S. C. E., for pupil in Ponape Training School, 10,	15 40	ILLINOIS.—Greenville, Carrie S. Peach, 10c.; Morton, Cong. Sab. sch., 6; Roseville, Cong. Sab. sch., 5.34,	11 44
CONNECTICUT.—Bethel, Cong. ch., 5; Torrington, 3d Cong. Sab. sch., 17.39,	22 39	MISSOURI.—Green Ridge, Cong. Sab. sch., Birthday box,	8 00
NEW YORK.—Brooklyn, Cong. Sab. sch., 20; Cortland, Primary School, add'l, 20c,	20 20	WISCONSIN.—Grand Rapids, Mission Band,	50
PENNSYLVANIA.—Phillipsburg, J. W. Scott, 1; Pittston, Cong. Sab. sch., 10.52,	11 52		<hr/> 109 39

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Augusta, J. W. Bradbury, for Japan, 100; for self-help department, Anatolia college, 20; Biddeford, Harriet F. Haines, for Japan, 180; Gorham, Mem. of Cong. Sab. sch., towards support of a Mexican child, 20; Orland, A friend, for Japan, 10; Yarmouthville, Rev. A. Loring, for Japan, 2,	332 00	OHIO.—Medina, Cong. Sab. sch., 22.18; do., A. I. Root, 22.18; do., J. T. Calvert, 10; do., E. R. Root, 5; (= 59.36), for Indus. school, Tientsin; Seville, Friends, for same, 5; Oberlin, Mrs. L. G. B. Hills, for Mrs. Coffing's summer school, 50; Toledo, 1st Cong. Sab. sch., for Rev. W. N. Chambers, 3.50; Troy, Friends, for use of Rev. W. M. Stover, 20,	137 86
VERMONT.—Hartland, Cong. ch., 14.50, and Y. P. S. C. E., 2.75 for schools under care Rev. L. S. Gates; St. Johnsbury and vicinity, Friends, for schools under care Rev. L. S. Gates, 140; St. Johnsbury, A friend, for Japan, 25,	182 25	MISSOURI.—St. Louis, collections in Pilgrim ch., for church roof Battalagundu, India,	20 50
MASSACHUSETTS.—Auburndale, Mrs. J. O. Means, for self-help department, Anatolia College, 100; Boston, A. S. Morss, for Okayama Orphan Asylum, 5; Cambridge, Margaret Shepard Society, towards bell for Ponape ch., 5; Cambridgeport, Hattie and Annie Glover, for Harpoot scholarship, 25; Enfield, Cong. Sab. sch., for new churches, Madura, 50; Fall River, 3d Cong. Sab. sch., for Casparian, 11; Haydenville, Mem. of Cong. ch., for Japan, 25; Newton, Eliot ch., add'l, for Japan, 537; Miss Mary W. Calkins' class in Nonantum Sab. sch., for Okayama Orphan Asylum, 4.99; Newton Centre, "C." for Japan, 5; So. Hadley, Sarah H. Melvin, for Mrs. Hubbard's work, Foochow, 7; Spencer, Y. P. S. C. E., for scholarship, Anatolia College, 14; Springfield, "Watchful Ten," for girl, Japan, 10; Webster, Miss Goddard's class, for church in Madura, 5,	803 99	IOWA.—Danville, L. W. Mix, for Japan, 5; Muscatine, A friend, for scholarship, Harpoot, 2,	7 00
CONNECTICUT.—Bridgeport, M. B. Beardsley, for communion service for Madura, 20; Cornwall, Y. P. S. C. E., 2d ch., for Japan, 4; Danielsonville, Emily Danielson, for chapel at Guadalajara, 100; Guilford, Miss Dudley, for Harpoot girls, 2; Hampton, A friend, for Japan, 2; Stratford, Y. La. Mis. Circle, for Miss Judson's library enterprise, 51.51; Winsted, 1st Cong. ch., for Mrs. B.'s school, Smyrna, 3.88; Woodstock, Y. P. S. C. E., of 1st ch., for chapel at Guadalajara, 13; —, A friend, for Japan, 100,	296 39	MINNESOTA.—Stillwater, Mis. Circle, for pupil, Mardin,	1 35
NEW YORK.—Brooklyn, A friend, for prayer home, Madura, 15; No. Walton, Cong. Sab. sch., for College Student, 9.61; New York, S. T. Gordon, for Japan, 100; do. Mrs. Lyon's Sab. sch. class, for Mrs. Howland, 5; for Mrs. Bond, 10; Newburgh, Bethel Mis. school, for pupil, care of Rev. Edward Riggs, 25; Saratoga Springs, A friend, towards furnishing girls' school building, Aintab, 5,	469 61	KANSAS.—Wakefield, Madura Sab. sch., for Ruth Todd,	14 00
NEW JERSEY.—Bernardsville, Penny Aid Society, for Mrs. Cary, 26; Haddonfield, J. D. Lynde, for Okayama Orphan Asylum, 25,	51 00	CALIFORNIA.—Cloverdale, Cong. Sab. sch., for Euphrates college, 18; Nevada City, Mrs. S. R. Dimock, for Okayama Orphan Asylum, 10; Ontario, Mrs. J. Waddingham, for girl, Madura, 15; San Francisco, Miss Cummings, for Euphrates college, 5,	48 00
DISTRICT OF COLUMBIA.—Washington, Member of 1st Cong. ch., for Japan,	2 00	MEXICO.—Hermosillo, Collected by Rev. M. A. Crawford, for chapel at that place, 2,934.77, less acknowledged elsewhere, 25.59,	2,909 27
TENNESSEE.—Pleasant Hill, Y. P. S. C. E., for Japan,	2 40	CANADA.—Toronto, Western Cong. Sab. sch., for Africa,	26 00
		SANDWICH ISLANDS.—Honolulu, Miss Gleaners' Soc., for Mrs. Crawford, Mexico,	5 50
		MISSION WORK FOR WOMEN.	
		FROM WOMAN'S BOARD OF MISSIONS.	
		Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
		For Miss Wheeler, Harpoot,	45 81
		„ Miss Seymour, Harpoot, for two day scholars,	4 00
		For Industrial School, Samokov, care Dr. F. D. Kingsbury,	81 00
		For pupil, Kôbe, care Miss Searle,	50 00
		„ Mrs. R. A. Hume, India,	5 00
		„ four mud-houses, Mandapasalai,	100 00—285 81
		FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
		Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	
		For a pupil, care Miss Shattuck,	5 00
			<hr/> 5,299 93
		Donations received in February,	33,500 51
		Legacies received in February,	15,014 81
			<hr/> 48,515 32
		Total from September 1, 1889, to February 28, 1890: Donations, \$213,272.08; Legacies, \$90,065.01—\$303,337.09.	

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Woodstock, Vt., Frederick Billings,	500 00
Berlin, Conn., Rev. W. W. Woodworth,	5 00
Hartford, Conn., Asylum Hill ch., 5; Roland Mather, 150; Charles Jewell, 25,	180 00
West Hartford, Conn., Mrs. C. R. Swift,	5 00
Brooklyn, N. Y., Lee-ave. ch., A friend,	2 00
New York, N. Y., Horace Russell,	100 00
Germantown, Penn., Mrs. Mary C. Pardee,	25 00

Germantown, Penn., Rev. Charles Wood,	10 00
Philadelphia, Penn., Wistar Morris,	200 00
Atlantic City, N. J., Edwin Frost, for scholarship,	50 00
Montclair, N. J., Trinity Presb. ch.	54 00
Cleveland, Ohio, Jennings-ave. Cong. ch.	20 00
Chicago, Ill., F. P. Noble, Previously acknowledged,	4 00-1,155 00
	5,754 42
	6,909 42

COLLECTED BY REV. M. A. CRAWFORD, FOR CHAPEL AT HERMOSILLO, MEXICO.

Norfolk county, Mass., B. C. Wellesley, Mass., Mrs. E. S. Hathaway, a hand printing-press, value, 55,	20 00
Camp Grove, Ill., Mrs. E. Atchison, Chillicothe, Ill., Mrs. M. Gray,	5 00
Greenville, Ill., Cong. ch., 36.38; Union ch., 5.23,	20 00
Lawn Ridge, Ill., Adam Crawford, 800; Henry Lyon and wife, 10; Mrs. C. S. Wetmore, 10; Miss Lillie Wetmore, 10; Friends and D. Lyon, 5; D. Shearer, 5; C. E. Soc., 36.15; La. Mis. Soc., 17.30,	41 61
Lacon, Ill., Mrs. Hurd, 1; Mrs. Thompson, 50c,	893 45
La Prairie, Ill., M. E. ch., 8.20; John Crawford, 500,	1 50
Princeville, Ill., Pres. ch., by C. M. Taylor,	508 20
Woodburn, Ill., A. L. Sturges, 10; Cong. ch., 5.30; M. A. C., for preaching in Illinois, 17.55,	10 00
—, Kansas, Miss Flora Larrabee, Seward, Neb., A. Crawford, Jr.	32 85
Franklin, Iowa, Cong. ch.,	4 00
Gilman, Iowa, A. L. Houston,	5 00
Oakland, Cal., S. T. Alexander, 250;	20 00

Mrs. S. M. Sturges, 111; Miss Julia Sturges, 74.90; Miss Jewett, 2,	437 90
San Jose, Cal., Mrs. Pogue,	15 00
Santa Cruz, Cal., Busy Workers, Nogales, Ariz., R. T. Liston,	2 00
Honolulu, S. I., A. Cooke, 90; Mis. Gleaners' Soc., 5.50,	25 00
Hermosillo, Mexico, church collec. to Feb. 15, 2.50; Mrs. Nye, 1; A friend, 4.85,	95 50
	8 35-2,301 36

THE FOLLOWING RECEIVED IN MEXICAN MONEY:

M. A. C. and H. J., 561.01; R. Richards, raised among R. R. boys, 100; C. D. Jones, raised among R. R. boys, 50; R. T. Liston, Nogales, Ariz., 27.85; Mrs. Henderson, Minas Prietas, 27; E. L. Sprecher, Nogales, Ariz., 20; Martin Holtz, R. R. conductor, 20; Sunday contributions, 13.45; Old Vigas, sold, 5.87; Ramon Durazo, 5; Dr. J. C. Love, 5; Carlos Clanburg, Minas Prietas, 5; Pedro Linn, Oriz station, 5; Mr. Cauckins, Mina Grande, 5; D. Basquez and J. Bustamante, 2; Mr. Garretson, 2; =855.08 Mexican, which reduced to Federal money is	633 41
	2,934 77

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.

Alfred, Cong. ch. Sab. sch.	5 61
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MASSACHUSETTS.

Cambridge, Wilbert S. Drew, installment on note,	10 00
Mansfield, Sab. sch.	5 00
Roxbury, Walnut-av. Sab. sch.	25 00
Andover, Rev. Frederick W. Greene,	10 00
Foxboro, Annie L. Payson,	4 00
Charlestown, Winthrop ch. Sab. sch.	86 00
Cambridge, North-ave. Cong. Sab. sch.	50 00—190 00

CONNECTICUT.

Stamford, Warren Morse,	5 00
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NEW YORK.

Ithaca, Harvey D. Williams,	5 00
Brooklyn, Rochester Cong. ch. Sab. sch.	24 92
Mrs. John B. Smith,	10 00—39 92

OHIO.

Cleveland, Justus L. Cozad,	50 00
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CALIFORNIA.

Ontario, A. E. Tracy,	10 00
	300 53
Previously acknowledged,	68,927 19

69,227 72

ARTHUR W. TUFTS,
Treasurer.

BOSTON, February 17, 1890.

FOR YOUNG PEOPLE.

THE STORY OF BASUTOLAND.

ON the second of May, 1829, the first three missionaries of the modern Protestant Church of France were ordained in Paris. Soon after, they set sail for South Africa, and, arriving at the Cape of Good Hope, they were warmly welcomed by descendants of those Huguenot exiles who escaped from France to Holland and were allowed to emigrate to South Africa in 1698. At the earnest entreaty of the Huguenots, one of the three missionaries remained with them, in their lovely valley of Wellington, to build up their churches. The other two, Lemue and Rolland, set out northward, visiting various missions in Kaffirland, but resolving to seek new regions where the gospel had never been known. Robert Moffat was then already stationed among the Bechuanas at Kuruman, and there the Frenchmen halted awhile, to prepare for a journey of one hundred miles further inland, to the Barotse.

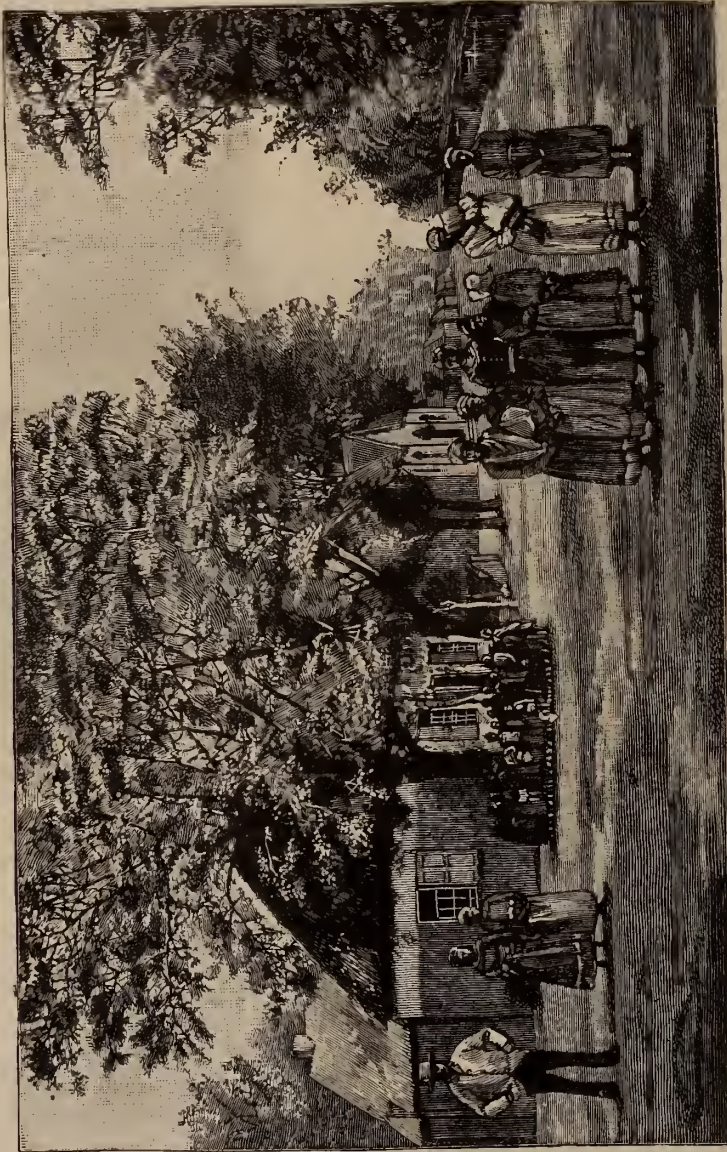


DR. MOFFAT'S ATTENDANTS.

At length reaching that tribe, they received a joyous welcome. "Here come our people!" was the cry of the natives. The chief gave them a pleasant valley in his beautiful country, and everything promised well. But hardly had they begun to build a house when Moselakatsi, the Matabele tyrant, resolved on the destruction of the Barotse. The missionaries were forced to return to the neighborhood of Kuruman, while their native friends fled eastward before the wolf. They wandered many weeks and were dying of hunger when Rolland and Lemue, taking cattle to supply their need, went in search of them, guided only by a compass across the trackless waste. When they came upon the starving fugitives they were at once recognized and were surrounded by a crowd who cried out for food. As soon as they had rallied a little, the two white men led that great black company safely back to Motito, eighteen miles from Kuruman, and there they established their first station in South Africa.

Meanwhile another missionary trio arrived from France. They heard at the coast of the disasters attending the first mission, but not of its reestablishment, so they looked about for another opening. This was in 1833. Moshesh, the

warrior chief of the Basuto tribe, had recently settled on the northwestern slopes of the Drachensberg Mountains, which divide Natal and Kaffirland from the Orange Free State. Just then a Hottentot, who had lived with English mission-



DR. MOFFAT'S HOUSE AND CHURCH AT KURUMAN.

aries, came to hunt in Moshesh's land and told him that the Christian religion alone could give peace and prosperity. Moshesh was tired of war and he made the Hottentot promise to try and find a Christian teacher for his tribe. He also sent a deputation to "the great chief of the whites" with a present of two hun-

dred oxen, praying him to send back teachers in exchange. The Hottentot met the three French missionaries and guided them to Basutoland, where Moshesh received them kindly and appointed two of his sons to take care of them.

Hither came Rolland and Pelissier, a recruit from France, to join them, leaving Lemue in charge of the smaller field at Motito. They taught the people for five years before there was a single convert. They translated the Bible, printed spelling-books and catechism, and taught old and young to read. At first the natives protested "that it was ridiculous to hope that a black could ever be clever enough to make the paper speak." But in spite of these doubts, some of them began to make progress, until, one morning, ten of the scholars found that they could make out the meaning of some sentences they had never before tried to read! There was great excitement.



AN AFRICAN VILLAGE.

Moshesh's old father said, "I will never believe that a word can become visible." "You do not yet believe?" said Moshesh; "we will prove it to you." He told one of the best readers to go to some distance. "Now," said he to his father, "think of something and say it to the white man; he will make some marks on this robe." The words were written, the reader was recalled and read to his chief all that he had just said. The old man was stupefied with wonder.

From the arrival of the missionaries in 1833 to 1848 there was peace throughout Basutoland, and there came a time of blessing when many churches were planted. The baptism of converts was attended by crowds, and the native Christians witnessed a good confession.

At length in 1845 the British occupation of what is now the Free State led to great disorders among the surrounding tribes, in which the people of Moshesh suffered. Each tribe hoped for British aid and made war on the others. Ten years later the British withdrew, leaving many tribes at the mercy of the Boers, who then established themselves in the Free State and declared war with the

Basutos. The Basutos beat them and a broken peace followed, until a serious war of three years broke out in 1865; after which the Basutos placed themselves under British protection, and they remain under it to this day.

During those three years of war, famine, and misery, the French missionaries were driven out, but the native church grew and thrived. Native evangelists fed the scattered flocks, and one of them was able to present to the missionaries at their return one hundred souls brought to the faith of Christ by his labors in the mountain hiding-places. It was in 1870 that Moshesh, the king, became a Christian, and he died the same year, leaving his kingdom to his son Lêtsie, who still rules, though nearly ninety years old.

In 1874 there were 4,000 church members and catechumens; 80 native preachers; and 50 out-stations, with 2,500 pupils in schools. The contributions of native Christians amounted in that year to \$3,554.25.

One may gain some idea of the rate of progress by comparing these figures with the latest statistics, brought down to 1890. There are now connected with the mission 17 stations; 111 out-stations; 20 French missionaries; 190 native assistants; 6,543 communicants, and 3,332 catechumens, or persons preparing for church membership; 504 were received to the churches, and 1,167 to the number of catechumens, in the year 1888.

From these figures it will be rightly inferred that a great religious awakening occurred at this time. There appeared a mysterious preparation for it in individual souls all over that region. Many external circumstances concurred with a special earnestness in labors and special perseverance in prayers to bring about a wonderful revival. "It was," says the Report of the *Journal des Missions*, "as if there passed over all Basutoland a breath of resurrection and of life." And may we not observe a connection between this prospering wind from heaven and the going forth of the Basuto churches upon their Master's errand to the regions beyond? "Go, teach all nations," said our ascending Lord, "and lo! I am with *you* always." Native evangelists, under the lead of noble French missionaries who desired to find a field for the Christian activity of their converts, have entered upon a mission to the Barotse tribe in the valley of the Zambesi River. This Zambesi mission has passed through its first stages of exploration and of difficulty, is tolerated by the Barotse king Lewanika, has established schools and seen its first converts. All hail to our French brethren and their native helpers in South Africa!

I-7 v.86
Missionary Herald

Princeton Theological Seminary-Speer Library



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